

History Religions

In Search of the Way, Truth and Life

Volume 4. Dionysus, Logos, Fate

Greek Religion and Philosophy from the Age of Colonization to Alexander

INTRODUCTION

Passing through and inspecting your shrines, I also found an altar on which it is written: "to an unknown God." This is the one whom you do not know, honor, I preach to you.

From the Apostle Paul's Speech to the Athenians (Acts 17:23)

There is only one place in the Gospel where the Greeks are mentioned: when they sought conversations with Jesus through the apostle Philip. The episode, it would seem, fleeting, of which very little is said, but the words of Christ are significant, said on this occasion: "The time has come to glorify the Son of Man" (John 12:23). This is obviously not about His heavenly glory, but about acceptance. people of the Good News ([1](#)). And indeed, Hellenistic the world that surrounded Judea on all sides became the first field of harvest of the apostles, when they preached to the Gentiles. Coming out of the biblical country the word was accepted by the people of ancient society and culture, and on this basis the Universal Church grew. Martyrs and Apologists, Teachers and Church Fathers most of them were sons of the Greco-Roman world. This fact, which proved a huge impact on the life of Christianity, could not be accidental, it had there are many prerequisites, of which we will highlight the two main ones.

First of all, many ancient ideas prepared minds for the perception of the gospel. Just as it was not a "temptation" for all Jews, not all Hellenes saw it. it's "crazy." When the Greeks and Romans, who sought the truth, came to Christianity, they found in it much of what their philosophers had taught. It made it easier. to them communion with the Church, and, in turn, they themselves, proclaiming the Word of God, resorted to a system of ancient concepts.

"When we say that everything is arranged and created by God," he wrote in the second century. St. Justin the Martyr, it turns out that we are expressing the teachings of Plato; when we claim that the world will burn down, we speak in agreement with the opinion of the Stoics; and when we teach that the souls of the villains will be punished by death, and the souls of the good people who are free from punishment will live in bliss, then we say the same as philosophers" ([2](#)). These coincidences were not in the eyes of the saint are a mere accident. He believed that the Logos was long before incarnation. was already "involved in the human race" and revealed the truth to people gradually. How the Jewish righteous were ministers of the Word, "Christians before Christ," likewise, the Hellenic sages could be them if they listened to the voice of God. Among St. Justin names them Socrates and Heraclitus ([3](#)).

On the other hand, in the era of primitive Christian preaching, the ancient world experienced deep dissatisfaction with one's worldview. Greatest achievements Hellenic thought could not quench the thirst for new ideals, and this crisis prepared ancient man to accept the teachings that came from the East.

True, about the feeling of spiritual inadequacy that languished the ancient world, was subsequently forgotten. Since the Renaissance, the "white marble Hellas" has become to be painted by Europeans as the complete embodiment of all that is beautiful, reasonable and happy. The word "Greece" used to be associated with a fairy-tale picture, which for a long time fascinated the best minds of Europe. Dazzling white columns against the backdrop of deep azure; statues covered with grandeur and peace; gods, affable, as people; people in white robes, beautiful as gods, wise, enlightened; altars among cypress groves, merry naiads playing by streams; Philosophers freely discussing world issues... There is no extreme or intolerance. Reason, balance and perfection reign everywhere. Everything is perfect here: and civil valor, and family hearth, and ancient rites, and gymnastic Competitions.

Such was this promised land, in the minds of many, the pinnacle of mankind, the golden age of its history. "Greece presents us with a welcome picture of youthful the freshness of the spirit," wrote Hegel, who defined Hellenic beliefs as "religion beauty". In Schiller's famous poem "The Gods of Greece," this belief in Hellas sounds like an enthusiastic panegyric:

*Ordinary earthly worship
And heavy sacrifices were not required there,
There happiness sought all creations;
Those who were happy were equal to the gods.*

How much has been said and written about the magical beauty of Greek nature and sculptures, about the cheerfulness of the Greeks, about the independence and optimism of their thinking! How many times has Greece, whose art Marx called "the norm and unattainable a model", became a trendsetter, a ruler of thoughts! Enlightenment and science were integral attributes of Hellas in the eyes of the champions of the "secular culture". Echoing the ancient Gentiles, they claimed that the gospel had destroyed "a world of wisdom and bright joy." The idea that the ancient world could be in need in some more complete truth, it seemed ridiculous: what did Hellas learn? the "mournful disharmonious East"? Nietzsche saw in Greece a stronghold of spiritual Freedom, and world-denial and slavery were associated with the faith of the Bible. He walked by. Songs of Songs and the Book of Job, forgot about Cana of Galilee and the Gospel words: "You will know the truth, and the truth will make you free." But no one else, as he himself, cited the Greek legend of Silenus, from whom people wanted find out the secret of happiness; caught on the orders of

the king, the demon was silent for a long time, but finally exclaimed, "O man, an ephemeral creature, a child of evil fate! It is better for you not to be born at all, and even if you are born, you feel good. to die as soon as possible."

These words of legend, so far from the proverbial "cheerfulness" Greeks, allow you to see antiquity in a completely different light.

* * *

It is always difficult to part with familiar ideas, however, today it should be recognized that the old romantic image of Greece is far from It is just one of the myths inherited from the era. Revival.

The first gap in this myth was broken by the discovery of the riches of the ancient Eastern Culture. Previously, Hellenism seemed to be some unique island of thought. and art in the midst of a dark, barbaric world. Now it was revealed, that in the East poetry, science, architecture, sculpture and painting flourished long before they appeared in Greece. Studying ancient life, archaeologists made sure that it bore little resemblance to the perfect picture painted by myth about Hellas. Even in Athens, near the beautiful temples, there were miserable neighborhoods, where there was as much dirt, stench, inconvenience and poverty as in any a city of the ancient world.

As the veil of bias fell from my eyes, it began to emerge differently. and Greek history. For, like all others, she was full of atrocities, betrayal, violence, madness and fanaticism; she also knew the corruption of the authorities, and the persecution of dissidents, and brutal despotism.

The Study of Greek Religion and Philosophy in the Last Hundred Years Definitively dispelled the myth of Hellas. Back in the XIX century. was as if rediscovered mystical Hellas, harsh and tragic. It became clear what was for the Greek spirit. the violent element of Dionysus, the belief in Destiny, which gave rise to "ancient horror"; Showed up amazing proximity of the ways of Greece and the East (4). As a result of these reassessments, the ancient world has not lost its individual face, but it no longer seemed divine. In this new Hellas still there remains a place for aesthetes and life-lovers, skeptics and rationalists, but we we also find in her pessimism and despondency, confusion and aversion to life. We find in it a mystical longing and a sermon of asceticism. Otherwise long-known ancient texts are now being read. It is clear from them that that the ancient Greek was by no means a naïve pampered

happiness. On the contrary, it is too much often felt like a toy of unknown forces, and even the gods were not in his eyes. free beings.

The seal of tragedy marks the history of Greek thought. Incredible the effort to penetrate with the help of the mind into the recesses of Existence for all their heroic Greatness was poisoned by the consciousness of their weakness and hopelessness.

All this has not been seen or wanted to see for too long, and meanwhile, perhaps it was here that the heart of the Greek world trembled.

Is it worth regretting the debunked myth? Has Greece now lost its beauty and significance? Rather. This sufferer, seeker, deluded Hellas is more precious to us than that imaginary one. The modern world in many respects repeats her experience: just like her, he rushes, throwing himself away from materialism and totalitarianism ideology to metaphysics and the occult. Therefore, devoid of its stylized And having ceased to be an ideal, Greece becomes closer to us. in his sorrowful dissatisfaction, in the search for the eternal and perfect.

NOTES

INTRODUCTION

1. The Evangelist does not say whether Christ's encounter with the Greeks took place. But Josephus has a phrase (apparently the real one) from which one can conclude that the conversation took place and had consequences. The historian writes that Jesus "took many Jews and many of the Hellenes with him" (Archaeology, XVIII, 3). It should be noted that these "Hellenes", like those mentioned in the Gospel, were, probably proselytes of Judaism, of which there were many in hellenistic World.

2. Sv. Justin. Apologiya, I, 20.

3. Ibid., I, 46.

4. See also about this: S. Solovyov. *Hellenism and the Church*. - In his articles *"Theological and Critical Essays"*, Moscow, 1916, pp. 3–30.

Chronology

Greek history	Greek Philosophy & Literature	East
VIII c. The beginning of the great Hellenic colonization	Completion Homeric Epic. Hesiod	Assyrian The Empire of Amos and Isaiah in Judea
621 - Draconian legislation	Archilochus. LyricaPhales - 625–545	621 - Josiah Jeremiah Reform
594 - Solon in Athens	Anaximander — 610 — 546	604 - Nebuchadnezzar, king of Babylon
560 - Tyranny of Peisistratos	Pythagoras — 580— 500	581 - Destruction of Jerusalem
546 - Persian capture of Ionia. Spread of Dionysianism	Xenophanes - c. 540 Parmenides	560—470 - Buddha551 - 479 - Confucius
	Heraclitus - 535–475 Aeschylus – 525–456	558 - Cyrus, King of Persia 538 – Fall of Babylon
		Deuteroisaia 520 - Haggai and Zechariah in Judea
509 - Constitution of Cleisthenes		
500 - Beginning of the Greco-Persian Wars	Anaxagoras - 500–428 Sophocles – 497–406 Euripides. Protagoras, sophists	
490 - Battle of Marathon		
480 - Thermopylae and Salamis	Democritus — 460— 370	
479 - Defeat of the Persians		516 - Second Temple
475 - Hegemony of Athens	Socrates — 469—399	
443 - 429 – Reign of Pericles		445—420 - Religious Restoration in Jerusalem
431—404 - Peloponnesian War	411 - Death of Protagoras 427–347 – Plato	
404 - The Tyranny of the Thirty	384 - Born. Aristotle	
379 - Rise of Thebes		
355—346 - The War for Delphi. Speech by Demosthenes	367—347 - Aristotle at the Academy	
359—336 — Philip	342 – Foundation of the Lyceum	
338 - Battle of Herojaei		
336—323 — Alexander		
334 — Granik		
333 - Iss		

331 - Alexander in Egypt Founding of Alexandria		
331 - Gaugamela		
327—324 - Alexander's campaign in India		
323 - Death of Alexander	322 - Death of Aristotle	

Part I
TWILIGHT OF
OLYMPUS AND GREEK MYSTICISM

Chapter One
IRON AGE. HESIOD
Greece and Ionia, 1000–600 BC

*Oh, where are you, holy islands,
Where do not eat broken bread,
Where only honey, wine and milk,
Squeaky labor does not darken the sky
And the wheel rotates easily?*

O. Mandelstam

There is a turning point in the history of most ancient religions. the moment of exceptional importance: when a person, having first realized the sacred the nature of order, harmony and reason, contrasts them with the irrational the forces of chaos. This point is captured in the myths *about the struggle of the gods*. Oppose the elemental demons of the primitive world are humanoid deities, creating a harmonious hierarchy of the universe.

In ancient religion, it is still a vague sense of the divinity of reason. and spirit expressed tales much like the myths of Babylon, Egypt, and Canaan. If in the East Marduk, Ra, Baal-Hadad defeat monsters, then among the Greeks we see Zeus' squad casting titans and giants and Apollo into the abyss, dealing with a dragon.

In terms of narrow history, these myths are an echo of the era when tribal the gods of the Achaeans established themselves on the peninsula, pushing aside the ancient cults of the natives Greece. The victorious gods settled on Olympus, which in the view of the Hellenes has become not only a mountain, but also a kind of celestial region. Inhabitants of Olympus were thought of as beings, in everything but immortality, similar to humans. Myths colorfully depict their life among wars and rivalries, intrigues and feasts, love and hatred. The ringing of weapons, the singing, the "unspeakable laughter" are constantly announced. Olympus, strikingly reminiscent of the royal courts of Mycenae or Tiryns. In this the picture cannot, however, see only the crudely pagan concept of the gods. Victory Olympians over the dark sons of Mother Earth reflected a proud self-awareness a man-fighter, a man-figure and organizer of life, who learned about his superiority over nature. No matter how strange it may seem at first the triumph of the humanoid gods in a naïve manner

declared faith in the highest significance of the spiritual principle. The Olympic myth became the forerunner and prototype the teachings of the Greek philosophers on the cosmic Mind-Logos.

However, the victory of Olympus, as the legend says, was not complete: having defeated the Titans. and monsters, the gods did not dare to encroach on the Mother Goddess herself. Supremacy stayed with her. And we see that in Greek religion above all, even Olympus, continued to weigh on the inevitable *Fate*, which is impossible it was neither to comprehend, nor to overcome, nor to beg. She was still the same Goddess-Progenitor. This is the root of the fatalistic feeling from which she was born. an ancient tragedy that glorified the futile duel of a man with the Unknown ([1](#)).

Thus, the throne of Zeus was fragile, and his dominance was ultimately it's imaginary. Hence it is clear why, along with the veneration of Olympus, we constantly we meet in Greece attempts to return to the ancient religion of Nature.

Why was the Achaean pantheon able to resist for centuries? to remain at the center of the official religion of the Greeks? The reason for this we will understand, if we turn to the troubled era of the TWELFTH century BC, when the whole Mediterranean the world was stirred up by wars and migrations of peoples.

The Trojan campaign and the invasion of the Dorians led to the decline and then to the death the old Achaean kingdoms. Mycenae, Pylos and other cities glorified by Homer were destroyed; trade froze, the country was isolated and soon fell into poverty and ferality (see volume 2, [chap. XVI](#)).

These events could be fatal for the Olympic religion, however, one circumstance prevented her from disappearing. Dorian invasion and the devastation did not affect *Ionia*, the cities of Asia Minor inhabited by greeks. The Ionians managed to preserve the Mycenaean traditions, and with them the belief in the gods.

Religion has been inextricably intertwined with Greece's heroic past. *Homer's* poems, composed in Asia Minor, immortalized not only the ancients. knights and kings, but also Zeus and his retinue. Abandoning the Old Gods Meant now for the Greeks a break with the most precious memories. "Iliad" and "Odyssey" have now become both a monument to national tradition and a real one. an encyclopedia from which many generations of Hellenes drew their religious Concepts.

Herodotus later wrote that before Homer, the Greeks had no clear idea. about the gods, their lives, relationships and spheres of activity ([2](#)). Thus, the desire to preserve the national heritage led to the formation of a kind of "Homeric religion", for which the poems of the Ionian singer served something like a holy book.

Because of this, some historians have called Homer a religious reformer. but, perhaps, it would be more correct to consider him the guardian and collector of the people's Legends. Not in the religious field, but in the sphere of art he manifested himself his creative genius. One can doubt whether he has brought something of his own to the religion; most likely, the poet only translated the old Achaean into plastic images pantheon.

Be that as it may, Jonah and Homer saved Olympus from oblivion. But they are few. what was done to spiritualize the old beliefs, and therefore the new religious a crisis, this time linked to the breakdown of Greece's way of life, became inevitable.

* * *

Since the Trojan War, for two or three centuries, the appearance of Hellas gradually changed. Following the invasion of the Dorians came the years of relative Tranquility: each tribe won back its lands, forming new *polis*, city-states. The Dorians settled in the south, the Ionians established themselves on the Attic Peninsula. All the polis honored the common shrine of the Delphic oracle, which the Dorians spared dodon as the Achaeans once did. There was a pan-Greek writing system created on a Phoenician basis. Peaceful professions began to be promoted to the foreground. Iron, the secret of smelting of which was brought to the country The Dorians helped improve the tools. Abandoned ones began to develop again. during the war of crafts. By the VIII century. the Greek master already owned not only chisel and chisel, but also compass, ruler, level.

The population grew, the country had to feed an increasing number of people, peasants went to sea in search of fertile lands. Ships of the Greeks sailed in the footsteps of the ancient Cretans and Phoenicians; dozens of trading posts and settlements arose along the shores of the Mediterranean. The era of *colonization* has begun. Many of the existing ones and still cities - Naples and Messina, Marseille and Constantinople, Odessa and Theodosius, founded by Greek colonists.

Many lucky travelers who went on the road as poor returned. enriched. Old aristocratic families of eupatrids who led their own the genus from gods and heroes gradually lost their former significance. Far into the past gone are the predatory campaigns of their ancestors, now the fortune was obtained by others. Ways. There was money.

With the advent of "capital", traders were able to accumulate their income: money is not spoiled like wine and wheat, they are not just a symbol wealth, they are real wealth, thanks to them the way to power opens. It was enough for their owners to wish how these pieces of metal turned in a cargo-laden ship that was sailing to the

harbors of the Archipelago, the Black Sea, Asia or Italy and returned, laden with even more a mighty metal.

These new perspectives literally turned the heads of the Greeks; Starts the universal pursuit of profit. It is at this time that the sayings are formed: "Honor follows wealth", "Money makes a man". Poet Theognides, admirer of aristocratic honor and ancestral pride, says with condemnation about the marriages of convenience common in those years, when "the noble takes for himself a simple wife, a commoner a mistress." He complains that crooks who yesterday they still wandered in rags, enriched, "now became masters."

However, if in some sense the noble Greeks were equal to the people. on the other hand, new divisions were created. The power of money destroyed the customs and norms of behavior that still remained. from ancient heroic times. Notions of honor and order have lost their way. Force:

*Now the misfortunes of the good are becoming a boon to the lowly
Citizens; the laws are now strange everywhere:
Do not seek conscience in the souls of men; only shamelessness and arrogance,
The Truth is victoriously corrected, everyone owns the land (3).*

It is noteworthy that in Greece there are similar voices condemning the decline of morals, were distributed mainly not among the ministers of religion, but came from poets. And it wasn't because the priests had no influence; opposite, Delphi the oracle, for example, enjoyed great authority. The reason for this was that the Olympic cult itself was devoid of an internal source spiritual and moral power.

True, both Homer and the priests of Delphi claimed that Zeus punished the oathbreakers, that the gods demand honesty from people, but these moral requirements are in no way did not fit in with the images of the Olympians, formed under the influence of homeric Epic. One has only to remember, for example, that the evil Hermes was called in one hymn , "a quirky trickster, a doc, a cunning prolaz"; he was flesh from the flesh of the whiny merchant class. The morals of the gods often served an example for people who acted insidiously or cruelly.

It is not surprising, therefore, that the rural inhabitants of Greece belonged to the Olympians. somewhat cool. The peasants were much closer to the old, pre-Achaean deities. ancient indigenous tribes whose cults could not completely eradicate any historic changes. True, as members of communities people continued formally to read the characters of Homeric mythology, but the warmth of their souls preferred give to Mother Earth, the nymphs, and the elemental demos.

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The expression of the mood of the Greek farmer was the Boeotian poet of the end VIII century BC. e. *Hesiod*.

The fate of this man was typical for that time. His father, who was ruined a peasant who tried his luck in the colonies, but the merchant did not come out of it, and, persecuted by "evil poverty", he returned to his homeland. Hesiod was born in a harsh the edge of Mount Helikon, where piercing winds constantly blow in winter, and in summer there is a sweltering heat. Against this dull background, the poet's life took place, from the early years of knowing need and hard work. The meager earth could barely soak his family. After the death of His father, Hesiod was constantly haunted by failures. Lawsuit because of the meager inheritance, his younger brother, Perce, won, who, having bribed judges, condemned Hesiod to poverty.

Further relationships of the brothers are little known, but from the poem "Works and days", where Hesiod addresses Pers, it is clear that the rivals have reconciled. True, this happened only after the Persian himself went bankrupt, but Hesiod instructs him without any schadenfreude: more like a father than as an insulted one brother.

On the subject, hesiod's poems can be called religious. He was interested in old mythology; in his Theogony he collected tales of origin the gods, about their struggle with the Titans and the victory of Olympus. But the religious spirit in the poem Missing. It is striking that hesiod draws the vicissitudes of immortals. as something far from a person, almost not touching him. Gods live for themselves in themselves: arguing, fighting, marrying, people flash in the "Theogony" as third-rate beings. Not only that, it's obvious that Zeus not only didn't helps them, but is also hostile to them. Prometheus only (perhaps the ancient god of the natives of Greece) stands up for them and gets them fire. The poet deafeningly hints at some kind of quarrel between people and gods (4). All this proves that the collector of myths was far from sincere awe. in front of Olympus.

Hesiod set out his reflections on life and faith in the poem "Works and Days". Nature melancholy, a man accustomed to looking at everything through the prism of the wise Hesiod turned his gaze away from the menacing beauty of Helicon, preferring describe inclement days and the dull howl of the wind in the mountains. But nature was knocking. in his heart when he herded goats, and Hesiod finally learned to distinguish it. mysterious voices.

He says that the divine maidens of the muse began to appear to him, possessing secrets of happiness and wisdom. Was it just an allegory or really? visions and dreams inspired the poet, in any case, Hesiod considered himself the chosen one. the Muses, marked with their seal. He did not look like an exalted mystic, for this he had too

sober and earthly mind of a peasant, but it was the love of the land and work constituted the very essence of his religiosity.

Admittedly, the muses did not spoil the poet with new revelations. Rather on the contrary, Hesiod, in expounding their "teachings," becomes a proponent of a return to archaic beliefs and customs. The precepts of "Works and Days" are not which is nothing more than a huge system of primitive taboos and superstitions. When Hesiod speaks of the family of Olympians, his speech is laconic and dry, but where he is concerning chthonic* beliefs, sincerity begins to sound in his voice and cordiality.

* From "chthonos" - soil. Land-related cults

He carefully informs Pers about the necessary rules and precautions. Entering the transparent streams of the stream, do not forget to pray to the nymphs and wash your hands, otherwise, misfortune awaits you. Ablutions are necessary when bringing Victims. Standing in front of a deity, a person dare not be naked; naked after sunset, you can offend the Night. When you sit at a feast, it is a sin to circumcise Nails. If you are getting married, don't forget to ask Fate through the flight of birds. A boy accidentally placed in a tomb risks losing masculine power.

Hesiod scrupulously marks all the holy days, indicating on which of the it is better to shear sheep, make supplies, conceive a male baby or tame the bull. Special days are laid for the opening of vessels with wine and the beginning the construction of the ship. Many other similar wisdoms are contained in "Works and Days".

Where did the Greek of that era get this craving for ancient rites, for the world of the most ancient agricultural beliefs? After all, hesiod did not have everything stated only by him. personal fantasy or addiction; his poems would not be so famous if would the views of the poet not attract the sympathy of many. Artistically they were infinitely inferior to Homer, and therefore contemporaries were interested in first of all, the ideas expressed in them. The secret to Hesiod's success lies in that he expressed the mood of the peasants who condemned the innovations of the city Life.

Hesiod is an apologist for the past, a storehouse of worldly wisdom of the ploughman. He glorifies the noble work of patriarchal antiquity and speaks almost with disgust about sea voyages, a source of enrichment of traders. "Works and Days" abound practical advice on agriculture; Hesiod talks about these things. confidently and as a connoisseur. The rejection of a new, urban civilization was born in the poet longing for the "lost paradise" of the rural idyll.

* * *

Hesiod's poem is one of the first ever examples of protest against growth. material culture. It is not difficult to understand the reasons for this protest. Person as a rule, did not know the measure in his undertakings: civilization too often took an ugly character, causing discontent in people and a craving for forgiveness. The ancient world knew its Rousseau and Tolstoy. Israeli Rehabites refused live in stone houses, grow grapes and cut hair; Lao Tzu dreamed about the times of primitive naturalness; similarly, Hesiod, the enemy of the city, is life, preacher of return to natural life.

The main argument of these people against civilization was that it leads the world to moral degeneration. That's why they saw the growth of cities. the cause of all the ills of the people. Hesiod speaks bitterly of omnipotence money, greed and bribery. He compares an unrighteous judge to a hawk, who, clutching a nightingale in his claws, arrogantly asks, "What are you, wretched, Hesiod discovered a lot of his own sad experience here.

Lies, self-interest and violence the poet contrasts divine justice - *Dicke*. Although, following a common tradition, he associates this goddess with Olympus, but in essence it somehow does not fit with him. Can Dicke be the confidante of Zeus, if he is more of an enemy than a friend of a man? After all, according to his will, the human race is doomed to fight for life.

*The great gods hid food sources from mortals:
Otherwise, everyone would easily have earned
so much during the day that for a whole year, without labor, he would have food,
Immediately in the smoke of the hearth he would hang the rudder of the ship ...
But far away the Thunderer hid the food sources (5).*

And yet, Hesiod is far from godly. Let his interest in the history of the gods - it is not the interest of the admirer, but rather the desire to know the world of the enemy, thus no less is this motive carefully hidden. Together with the defeated titans, the poet recognizes the dominion of Olympus. He's afraid of him, and he wants Zeus to rule. in agreement with Dicke. Perhaps exhorting his brother to be just and honest, Hesiod was aware deep down that Zeus did not need these teachings. less than pers. But a master is a master. Fate put Zeus above peace, and man has nowhere to wait for help. The Thunderer only tolerates him. Of course people have friends - these are demons and nymphs, the helpers of the peasant, but they also are subordinate to Zeus.

It seems to Hesiod that the fate of people is a slow extinction, and from here is born his *historical pessimism*. He speaks enthusiastically of the dose. a time when people prospered under Cronus' rule. It was a golden age when mortals "knew neither sorrow, nor sorrow, nor hard work." There was no cruelty rivalry between them, there were no

painful contradictions of faith and life, "their soul was calm and clear." They worked with joy, they died, "as if embraced by sleep." But those days are gone forever.

The next, silver generation is already much worse, it gave birth to madmen who refused to serve the gods. Probably the legend of them is vague. reflected the appearance of the Achaean aliens who rejected the old cults at that time how the Golden Age could have been a remembrance of the glorious times of Crete.

Silver was followed by a copper generation of mighty heroes. But "strength their own hands were terrible brought to them by their destruction."

The fourth period is the time of the heroes of the Trojan campaign. "The terrible one destroyed them. war and a terrible battle." And finally *the Iron Age came – the sunset* Humanity. Burdened with greed and malice, people lead endlessly among themselves. Fight. The poet complains that he is destined to be a witness to this gloomy Era.

*If only I couldn't live with the fifth century generation!
I would like to die earlier or be born later.
The earth is now inhabited by iron men. There will be
no respite for them, night or day, from labor, and from sorrow,
And from misfortune. Heavy gods will give them care (6).*

But ahead, Hesiod sees something even worse: the utter decrepitude of the people; him it seems that history is an oblique plane on which they glide. into the abyss.

The myth of the ages of mankind, resurrected today by Spengler and Toynbee, was known in Babylon, where a pessimistic view was first formed on the world (7). But Hesiod handled the topic on his own. in order to express his sad credo.

The Boeotian singer was often compared to the prophet Amos. Really this great contemporary of Hesiod also came from a peasant milieu and also denounced public untruths. But the prophet's gaze was fixed. He saw in history not only periods of regression, but also higher purposefulness. The Greek poet is all turned to the past: for him the most beautiful thing is that was on the ground, resting in graves. And this is natural, for where could he draw inspiration for a different outlook on life? Who was there to rely on? On the law Dicke? But where did this law come from? If from Olympus, then why the king of the gods showed so much envy and vindictive malice? Old deities of the ploughmen, to which Hesiod gravitated were hardly much more reliable. After all, the Muses admitted To Hesiod that they tell people the truth or lies depending on their own Whim. It could not be otherwise: they are by nature just as capricious. and changeable as the clouds over Helikon. It's hard to hope to find a real one from them. Truth.

So, wandering somewhere between the magic of great-grandfather cults, the imperious Olympus and an irresistible thirst for justice, Hesiod remained forever in a closed loop. a circle of contradictions, complaining about fate that threw him into the darkness of iron Century.

NOTES

CHAPTER 1

IRON AGE. HESIOD

1. The genesis of the idea of Destiny was considered by us in Volume II ("Magism and Monotheism"). Rock appears in the ancient worldview as a "predetermined super-world order" (see: *V. Gaidenko*. Theme of Fate and Representation on Time in the Ancient Greek Worldview.— "Questions of Philosophy", 1969, No. 9, p. 93). In the same work (p. 90) the synonyms meaning Destiny are analyzed. in its various aspects: *Moirai* - fate, *Tihe* - blind chance, *Ananke* - necessity, predestination, *Dike* - the law of retribution, *Closely* related to the belief in Destiny is the idea of about the self-isolation and certain static nature of the world. This aspect as the opposite The biblical teaching on the *dynamics* of created existence is considered in the work of *S. Averintsev* "Greek "Literature" and Middle Eastern "Literature" (Typology and interconnection of the literatures of the ancient world. Sb. articles. M., 1972, pp. 206–266).

2. *Herodotus*. History, II, 53.

3. Homeric Hymns, XIII, To Hermes. Lane. V. Veresaeva.

4. *Hesiod*. Theogony, 535. There is an assumption, that in this hint there is an echo of the struggle between the Zeus religion and the religion pre-Hellenic tribes. See: *G. Vlastov*. Theogony of Hesiod and Prometheus. SPb., 1897, p. 182 sl.

5. *Hesiod*. Trudy i dni, 42 sl.. Lane. V. Veresaeva.

6. *Hesiod*. Trudy i dni, 49.

7. See: *P. Grinzer*. Two Epochs of Literary Connections.— Typology and interconnection of literatures of the ancient world. Sat. Articles. M., 1972, p. 40; *D. Raeder*. Myths and legends of the ancient Two Rivers. M., 1963, p. 38 Cl.; *M. N. Vatesop*. Mythodology of Ancient Greece, p. 260.

Chapter Two

HUMANIZED GODS OF SPARTA AND ATHENS, VIII-VI centuries.

Friends in need to help the gods are powerless.

Euripides

While the villagers are distrustful and even hostile. met the growth of urban civilization, for the citizens themselves new conditions opened up the prospects are hitherto unknown and desirable. Their whole way of life was changing, and the will of leaders, politicians and reformers was exerted on the course of these changes. now much greater influence than thousands of years of tradition. Greece joined on the path of social experiments.

The power of the monarch, who traced his lineage back to the gods, receded before attempts at *rational organization of society*. And from the very beginning, these attempts took two directions: one was related to the Dorian Sparta, and the other with Athens, inhabited by a tribe of Ionians.

In Sparta, everything seemed to be solved once and for all. Procedure established by The legendary Lycurgus, with the support of armed detachments, flourished under the motto: "To win and to obey." How a Disciplined Warrior Should Not Be Discussed So the rank and file Spartan was obliged to unquestioningly honor the one the charter of the state: it did not belong to itself, but to society.

The Spartans proudly called themselves a "community of equals" for all but the remnants of the old population, the helots, had the same rights in the polis. However, the Duties of the Spartans were immeasurably greater than the rights.

The education of citizens was carried out by the state, represented by the Supreme Court. Advice, Gerusia. The authorities even solved the question of the life and death of the newborn child: if he seemed weak, he was destroyed. Teenagers were accustomed to the hardships of marching life and hardships, tested their bravery in fights, forced spy on each other and report.

Sparta was like a military camp: the table is shared, the clothes are monotonous. The custom of public catering was motivated by the consideration that for a person it is better if it is as much as possible in front of everyone.

The constant drill saved citizens from having to puzzle over world issues. They were instilled with cruelty, hatred of strangers, readiness to give his life for his homeland.

This was the first attempt in history to solve the problem of the organization of society. in the spirit of a "closed" regime. Sparta freed itself from political strife, and so other policies, tired of them, sometimes looked at them with envy. to the exemplary order of the Dorians.

But political stability has been bought at a high price. In the cultural Sparta eventually turned out to be an empty flower. She became famous. mostly only battle songs and civic poems, leaving the future generations are a frightening example of a society where the state is placed above the individual.

If someone who happened to visit Sparta had visited Athens, he would have been there. the psychological contrast between these policies would be striking. Pupils the paramilitary system was characterized by a sullen disposition; said that from them it is harder to hear a word than from a statue, and when they broke the silence, the speech they were brief, like an army team.

In Athens, it was the other way around: the city was seething with political passions, arguments, chatter, witticism and laughter did not cease in the square. Expansive, greedy to novelties, fond of fashions and sensations, in love with freedom, Ionians were the environment where the secular foundations of European civilization were laid. Books by Greek authors, telling about athens of those times, are full of terms "demagogue", "tyranny", "democracy" and others, which, albeit in several in a different sense, became walking in modern times. Freedom of expression is not was absolute, but it could not be compared with the Spartan strictures.

If in Sparta a person was trained from the cradle, preparing for the service of the state, then in Athens it was recognized as legitimate that the interests of the people could be in contradiction with the interests of the authorities.

Here in Attica, citizens for the first time declared their right to decide their fate. and approve forms of government. Entered the historical arena the totality of the free population is the *demos*.

For decades there was a struggle between the demos and the aristocracy, until in 594 *Solon* was not elected ruler of Athens. Sage, poet and politician, he was able not only to strike a balance between the hostile parties, but and to undertake a number of important changes. From abolished debt slavery — this the scourge of the ancient world, with which the prophet Jeremiah fought in the same years as Solon. At his insistence, they bought out the Athenians sold to a foreign land, imposed a restriction.

on the ownership of land, legalized the trial by jury. But the main achievement of Solon these are the principles of democratic governance introduced by him. Aristotle is right defined their essence by saying that Solon did not just give up all power. in the hands of the crowd, but "meant to give the people only the most necessary strength It is to elect and control officials: without these rights , the people would be in the position of a slave and a true enemy of the government."

After Solon's retirement and a new streak of turmoil in 509, it was finally a democratic constitution has been established. The ruler of Cleisthenes introduced the secret voting, the so-called "ostracism".

It is difficult to overestimate the significance of this coup. After all, in a hierarchical society in many ways, the laws of the animal world still apply. Previously, it was believed that the flock there is something chaotic, but it has now been established that there are strictly delineated gradations, subordination and a kind of "leaderism". Therefore it would not be an exaggeration to say that democracy, along with art, religion and science, is one of the truly human features of society.

In saying this, however, we should not forget that we are not talking about "perfect" a form of government (such a form can only be formed by ideal people), but about the best possible structure, which least of all suppresses freedom Personality. And the creators of the foundations of this structure were the Athenian reformers, certainly deserving of one of the first places among the heroes of history.

* * *

Against the background of the successes of the Athenians in the social sphere, the picture is especially striking. their religious life: here this talented people discovers conservatism and helplessness, as if all his creativity had been spent into "secular" areas.

Almost the only tablets of faith for the inhabitants of the polis at that time are still homer's poems remained. This is explained not only by the affection of the Greeks. to the national past. In the era of colonization and political movements, which led to the creation of new social systems, the extinct one was revived again. there was a spirit of courage and heroism. Therefore, the main trend of the "Homeric" religion — *humanization of the gods* — found a lively response among the townspeople (1).

However, soon this cult of the human principle begins to slow down the movement. Greek religion to higher levels; it is no longer able to rise above mere anthropomorphism. The gods freeze as they were canonized by Homer and Hesiod. That once spiritualized the gods, now it has

closed them into the tight confines of an imperfect human nature. Immortality supported by a magic drink, and the invincible power of the Olympic giants were only purely external signs, distinguishing gods from humans.

The process of rapprochement between the two worlds - Olympus and the mortal race - can be traced and in the religious art of Greece of the seventh and fifth centuries.

The temples that appeared at the beginning of this period were built on the model of dwellings. and were usually not too large. This is no coincidence: building The Greeks primarily wanted to give Zeus and Poseidon a "home" within your city. Thus, according to Aeschylus's Oresteia, the people are trying to to soften the wrath of the Erinia, he promises to build them temple dwellings in Athens.

By erecting "Abodes" for the gods, the Greeks hoped to make immortals their own. fellow citizens, patrons of the polis.

It is not difficult to notice here something akin to the faith of Israel, who saw in the Temple in Jerusalem, a sign of god's presence. But at the same time, proximity the shrines intensified in the Old Testament man a sense of awe and reverence, for the Greek, the introduction of God into the temple was one of the means of humanizing him. Of course, the ancient sanctuary was also surrounded by an aura of mystery, but in a larger way. it marked the "taming" of the formidable Olympian, almost violent. keeping it in the policy. There were even cases when statues were chained, to prevent the god from leaving his dwelling.

The same tendency to erase the boundaries of the divine and the human has emerged. and in iconic images. If the old, primitive idols smelled of something mysterious, supernatural, then in the future we see images more and more earthly, accessible, humane. This path ended in the style of "high classics" V and IV centuries.

A French writer once called classical statues "true. gods and goddesses", but in fact they have essentially ceased to be gods, and turned into idealized people. And perhaps this is exactly what Greek masters pursued, following the spirit of the "Homeric" religion.

Deity, sculpted of stone, endowed with a beautiful earthly face, living in his own home, thought largely as a friend, a protector. and a Greek neighbor. Olympus and the city were side by side; after all, it is not for nothing that myths are constant talked about love and marriages between immortals and humans.

In parallel with this belittling of the idea of the Divine, so did the cult. chaos, for every town and every locality wanted to have "their" gods. Even in one family there

could be fans of different cults. Often proclaimed and new deities: luck or misfortune, memorable event or incomprehensible the phenomenon of nature - all this easily replenished the already vast pantheon. Many revered gods came to Greece from Asia and Crete, most notably Artemis, Demeter, Apollo.

Curiously, the opposite is associated with them, especially with Apollo. a trend, albeit a weak one. The Eastern Gods Didn't Give In So Easily humanization. Once the cult of the Hittite deity Apulunas spread along the Asia Minor coast; in the Iliad, it is Apollo, the champion of Troy. Subsequently the center of his veneration in Greece was a secluded mountain sanctuary - *Delphi*.

Homer puts words in Apollo's mouth condemning attempts at rapprochement. gods and humans:

*Proud Tidid! There will never be like
the Tribe of Immortal Gods and the dust of mortals! (2)*

The Oracle of Delphi, by its very nature, was protected by a veil of secrecy. Pythoness prophesied there in a state of frenzy.

The priests of Delphi wanted to make the Oracle the focus of greek beliefs. Spartans, Athenians, Ionians from Asia – all with trepidation rose to the Delphic Temples. The silver-eared god was revered as a being powerless to free from ritual desecration and blood feuds.

But in the end, Apollo did not escape the common fate of the Olympians. Declared the god of harmony and art, he also descended from the sky-high heights and became the personification of earthly beauty.

For all their influence, the Delphis could not take the place they sought. The priests of Apollo did not develop an integral religious and moral teaching, which could elevate them above other spiritual centers; in addition, they have greatly undermined their credibility by engaging in dark political intrigue.

* * *

For the inhabitants of Attica, in the full sense of "their" goddess, Pallas Athena, *the* patroness of war and wisdom. This is a harsh civil deity, something resembling the Assyrian Ishtar, was rather a symbol of the state, than an object of religious reverence. Loving her meant loving her. Motherland. The highest cause of piety in relation to Pallas (as, indeed, and to other Olympians) was participation in public worship and festivals. It was believed that the goddess rejoiced in them, and, therefore, the people

did not stint on the ceremonial celebrations, games and competitions in honor of their patroness. It was composed. solemn hymns:

*To glorify Pallas Athena, the stronghold of the cities, I
begin the Terrible. She loves, like Ares, military affairs:
Furious warriors scream, cities destruction and wars.
It keeps the people, on the battle goes or from the battle.
Glory, Goddess! Send us prosperity and good luck! (3)*

However, any civil religion devoid of an intimate connection with the believing soul, as a rule, it is dry and lubochnaya. In people with a rich inner world, it is often causes, if not disgust, then at least indifference. The Cult of the Urban gods early began to turn into a public duty, and where in religion form triumphs, it is doomed to degeneration.

At the same time, state piety was accompanied, as is often the case, state fanaticism. Greece was one of the first countries to start persecute dissidents. Persecuted for insulting the gods, as we shall see, Anaxagoras and Protagoras, Socrates and Aristotle. The Greatest Sin disregard for an external cult or an attempt on cult property was considered. The belief that the victim can atone for any transgression contributed, according to Plato, corruption of morals.

Much has been said and written about the emasculation of the late religion of the Romans, but it is fair to say that the prototype of this deadening existed already in the Hellenic policy. No political passions, competitions of singers or sport could not fill the spiritual vacuum, especially since it replaced the mass There was an increasing self-awareness of the individual. The Man Is Already ceased to see himself only as a link in the civil whole. The Power of Society and tradition began to weigh on him.

The spirit of protest and negativism permeates the poetry of Archilochus (VI century), who loved to ridicule the venerable people of the city and the usual conventions. It was considered shameful, for example, to lose one's shield in battle. But Archilochus is it didn't bother me at all: "I myself avoided death, and let the shield disappear. mine." In the days of general mourning for the dead fellow citizens, he publicly Declares: "I will not correct anything with tears, and it will not be worse if I do not become run sweet pleasures and feasts."

Folk beliefs attracted few people so independent, and although on in words they honored the gods, often it was an empty formality. Too earthly, all-too-understandable, gods turned out to be beings of almost the same order, as mortals. Meanwhile, people cannot be satisfied with the ideal for a long time, which *does not* rise above the level of the human. What you're in front of a person can bow without

degrading his dignity, must surpass this could not be said of the Homeric gods. So naturally, that the gaze of the thinking Greeks increasingly tried to penetrate the mysterious heavens on top of Olympus.

But what could they find there?

From Homer's poems, they knew that the gods were powerless before decisions. Fate, and therefore, rules the world she. The universe, then, is like a system of universal dependence. The slave is subordinate to the man-master, man is the toy of the gods, the gods are subject to Fate. Man's Lot – Slavery not only external, but also spiritual, for he is not with feeling to the gods. Humility, but rather as a slave. Humility is born out of a belief in goodness. Higher powers, meanwhile, there are no signs of Moira's goodness in Homer. was found. Its predestinations are just a whim that has no purpose or meaning: they turn the world and man into absurdity.

Theognides reproaches Zeus:

*How, Cronid, does your soul allow the wicked
to have the same fate as those who keep the truth?*

And with a sigh he answers to himself:

*In the life of immortals, we are not told anything exactly,
And we do not know the way to please the deity (4).*

In vain, people rejoice in their victories over nature - from the power of Fate they won't be able to leave anyway. Did Oedipus's father not try, having received the prediction, avoid death? Both he and Oedipus himself, the victor of the Sphinx, were defeated.

But if this is the fate of earthlings, then what is the point of asking the gods for happiness? It's an empty dream.

Behind the colorful paintings of the Homeric epic hides a deeply hidden thought of the doom of men and nations. The defense of Troy is useless – its lot Predetermined; Achilles knows the inevitability of his early death, Odysseus — about the fate of his comrades. And what's surprising if you have a singer who glorifies mighty knights, a mournful exclamation suddenly erupts:

*Between earthly beings who breathe and walk,
Truly in the whole universe there is no more miserable man!*

In the VII century, the poet Mimnerm Colofonsky continues this line of Homeric pessimism, mourning the fleeting human lot:

*We are exactly the leaves of beauty that gives birth to spring multi-colored
Time when the sun is warmer above the ground.*

*Yes, for sure the leaves are beautiful, we enjoy the color
of youth Short-lived: the knowledge of the gods has hidden from us both evil and good
(5).*

Another Greek poet, Semonides of Samos, looks at life just as sadly:

*Our fleeting day is
like the day of the flower, and we live in ignorance:
Whose hour god has brought closer, as life he will suppress.
But the gullible hope lives all those who
are vainly devoted to a pipe dream...
All the troubles are evident, but Kera* is numberless,
And mortal sorrows can neither be expressed nor counted (6).*

* Kera, goddesses of fate, sending troubles

Theognides resurrects the ancient tale of Silenus, who announced to man, what is the highest good for him:

*It would be best for you, mortal, not to be born at all,
Not to see the rays of a brightly glowing day;
If you are born: go quickly to the gate of Hades
And under the ground deep in it to lie buried (7).*

Even the poet Anacreon, who gained fame with his playful poems, unexpectedly as if to say:

*I would die! I see no
other deliverance from suffering (8).*

So, like the Indians in the heyday of the ascetic movement, the Greeks came to the idea that earthly life is a valley of sorrow.

However, unlike India, Greece did not immediately turn its back on the transient. to seek truth in the kingdom of the Spirit. Hellenic consciousness at first tried to find a way *back to nature*, hoping to regain the lost harmony and balance. This was expressed in the cult of sensuality and conversion. to natural mysticism.

Many at this time began to look for oblivion in fleeting joys and thoughtless pleasures. It seemed to others that there was no better helper than wine. The old aristocrat Alcaeus of, tired of the fruitless political struggle, Proclaims:

*Why bother to darken your heart, friends?
Will we prevent what is coming?*

*Wine is the anti-discouragement medicine
of all medicines. Let's get drunk! (9)*

In the same way, theological panacea for all sorrows seems to be intoxication:
*Soon bitter poverty is forgotten over a cup of wine,
And the evil libels of enemies do not disturb me.*

Another way of introducing "naturalness" was eroticism. "Violet- with a gentle smile" Sappho – the famous poetess of – surrounds herself with a family beautiful friends, with whom he indulges in a sophisticated game of feelings. Her circle – a kind of refuge of love, where girls, hiding from a cruel world, created for themselves the illusion of a special, beautiful life. Sappho is obedient "a bittersweet unbreakable snake". "I'm mad with passion," he says. She is. The fragrant children of love-flour seemed to help to forget the shabby everyday life. Love, love - in all forms and guises, just to find delight and ecstasy, let them be instantaneous! It is necessary to selflessly dissolve in nature and passion. The pursuit of "naturalness" turned unnatural: Sappho glorifies their girls. Anacreontos - young men: a painful alienation of the sexes arises, which had a fatal impact on the Hellenic world.

This was facilitated by the fact that in Athens women made up a whole class. people who lived under heavy oppression. They were kind of part of the home inventory. maids removed from all male interests. A woman was deprived of education, limited her participation even in social worship and entertainment. Living in the atmosphere of the democratic system of the city, she could not help but be weighed down by ugliness. its position. It is no coincidence, therefore, that women soon proved to be the most zealous fans of new cults that opened their doors to them and brought revival into their dim existence.

Even more humiliating was the proportion of slaves. Gone are the Achaean times when the slave was almost a household member. Now the slave was not considered a person at all. Even Plato believed that "there is nothing sound in the soul of a slave." Slaves, like cattle, were called nicknames, and each owner changed them. Children of slaves were often killed or Osprey.

Thus, the progress of democracy has not affected a significant part of society, and the primitive level of religion did not allow it to satisfy the spiritual hunger of people.

The less a person had to fight for his daily bread, the sharper it was. he felt the emptiness of his life, its purposelessness and doom. Egyptians and Indians overcame such crises through a belief in immortality. Homerovskaya and religion, speaking of the terrible Underworld waiting for people behind the grave, inspired only melancholy and horror. For a while, patriotic civic enthusiasm The cult could still inspire the Greek by feeding on a sense of collective solidarity. However, in the face of death, a

person ceased to be a member of society and the people: death overtook him, and he, deprived of all social shells, was naked and helpless at the edge of the abyss. A minute ago Patroclus was a king, an invincible hero, who inspired awe, but behold, a blow, and a pathetic shadow, complaining and crying, he is carried away into the dark mouth of Hades... Only deeply hidden, invincible instinct told people that there was some unknown possibility of otherwise. Outcome:

To the people, one good deity remains: Hope.

The others all went to Olympus, having left the mortals ([10](#)).

The source of this hope remained for the Greeks again the natural world.

NOTES

Chapter Two

HUMANIZED GODS

1. See: *S. Markish*. Homer and his poems. M., 1962, p. 82; *A. Bonnard*. Greek Civilization, Vol. I. M., 1958, p. 191; *M. Nilssop*. A History of Greek Religion. Oxford, 1972, b. 178—179.

2. Iliad, V, 440.

3. Homeric Hymns, XI, To Athena.

4. *Theognides*. Elegii, 377.

5. *Mimnerm*. Pesni k Nanno. Lane. F. Zelinsky.

6. *Simonides*. Per. J. Golosokera.

7. *Theognides*. Elegii, 425.

8. *Anacreont*, 16. Lane. V. Veresaeva.

9. "Ancient Lyrics". M., 1968, p. 53.

10. Ibid, p. 171.

Chapter Three

MYSTERIES OF ELEUSIS

ATTICUS, VII - VI centuries.

In the mysteries there is a prediction of the truth.

Clement of Alexandria

Since time immemorial, the miracle of the awakening spring earth has been exciting man, making him think about the mysteries of the world. The grass dried up, the ripened ear fell, but every year it turned out that the death of nature was only dream. A dead seed dozing in the soil came out to meet the sun in the form of a sprout, again the meadows and slopes were dressed with young greenery. People saw this as a manifestation of the eternal cosmic cycle, in which creative forces are defeated hordes of darkness, reborn and triumphant.

The indestructibility of life was perceived as a message of immortality, as a promise. Nature, in which there is a guarantee of eternal existence for man. Therefore, the ancients stubbornly sought to unravel this mystery, to master immortality. or join it. Dressed in mourning, they buried Osiris, Baal, Tammuz, Atisa in autumn and with jubilation greeted their awakening from their death sleep in the spring ([1](#)).

In Greece, this common cult of resurrecting nature has probably penetrated from Crete, where he was associated with the religion of the Mother Goddess. Around the seventh century B.C. e. we already find him in the town of *Eleusis*, located nearby. from Athens.

Homeric hymns contain a hint of the Cretan origin of Eleusinus. Cult. There we find a myth that tells of its beginning.

Once upon a time, an old woman from Crete, named Doya, appeared in the city. She is she said that she traveled a lot around the world and miraculously escaped from death. Struck by Doi's unusual appearance and wisdom, King Eleusis gave her up for upbringing. his son.

One night, the mother spied the alien plunging the boy into the fire. To the desperate cries and reproaches of the queen, the mysterious woman responded with pride. with the words: "Pathetic, stupid people!" It seemed that the child could get out of his hands Doi immortality, but now it is no longer possible.

At the same moment, a sweet fragrance spilled over the king's house, the body The wanderers lit up, the walls lit up with a dazzling glow. Instead of an old woman a beautiful goddess appeared before the astonished Eleusinians. That was *Demeter* - A powerful lady of fields and flowers (2).

She told people her story. Her beloved daughter Cora played once in a flowering meadow among violets and saffrons. Suddenly, it opened up. the earth, and the chariot of the lord of the Underworld Hades carried the trembling maiden into the underworld. Captivated by the beauty of Cora, Hades wanted to make her his own. Wife. But he failed to keep the kidnapping a secret. Before it opened up the ground had managed to close over Cora, she let out a plaintive cry.

The dark abysses of the Sea and the mountain chapters gasped heavily from the cry of the immortal, and this mother heard the cry.

*Grief immeasurably pierced the embarrassed heart.
She tore the veil on her immortal hair,
Threw off her blue and black cloak from her shoulders
, and in search of the virgin She rushed forward on land and the wet sea,
Like a light-winged bird. But no one wanted to tell her
the truth either of the eternal gods or of the mortals,
And none of the birds came to her with the truth (3).*

For nine days Demeter wandered the land, illuminating all the nooks and crannies with torches, but she found no trace of her daughter anywhere. It wasn't until the tenth day that she learned from goddess Hecate, what fate befell the virgin. Demeter's anger and sorrow were not Boundaries; she took the form of an old woman and appeared to the people at Eleusis.

Recognized there, she continued to grieve. Refusing to Return to the Host Gods, she sat in the Temple of Eleusin and shed tears. Meanwhile, "formidable, the most terrible year has descended to the wet nurse-earth." In vain, the bulls dragged the plows on arable land, and sowers threw seeds into the soil: the earth did not give shoots, sadness the goddess struck her with infertility. People were threatened with starvation.

This alarmed Zeus, with whose connivance the kidnapping took place. Bark. Hermes was sent to the Underworld to inform Hades that Demeter was plotting

*A weak tribe of earthlings to destroy,
Hiding seeds in the ground, and deprive the Olympians of immortal Honors
... (4)*

The danger of breaking the magical connection between humans and the gods forced Hades think. In the end, he agreed to let his young wife go for a while. to his mother, but so that she would always spend part of the year with him.

Demeter agreed to this compromise solution and, having taught the Eleusinians. secret rites, returned to the gods. Ever since Cora stays with Hades, Demeter sinks into sorrow, winter arrives, and when she returns to the mother, the fields are green again.

This myth is strikingly reminiscent of the legends of the sorrow of Isis and the descent. the goddess Ishtar to the Underworld. Was it an itinerant plot or cretans and the Greeks folded their version independently of the East - it is difficult to say, but now something else is important to us. The cult of Demeter marked a return to *chthonic, subterranean*, deities whose very nature is associated with the mysteries of fertility. life and death.

The veneration of Demeter was established not only in Eleusis, but gradually spread. and in other areas of Greece. Up until the advent of Eleusinian Christianity the rituals attracted so many. It's amazing that they're in a sense. survived all other Greek cults. Even in the NINETEENTh century, the peasants of Eleusis put in the center of the gum a statue of Demeter, and when he was taken to the museum, they complained on crop degradation (5).

* * *

How to explain such a strong influence of this archaic religion? A what could the Greeks, who often mocked their gods, find in the ancient the myth of Demeter, Hades and Cora? There can be only one answer to this question: chthonic gods are the rulers of the innermost depths of the earth, where shadows live the departed were associated with the most important aspects of human existence. Their religion promised people not only earthly well-being, but also eternal life, *immortality*, and that gave it a huge advantage over civilians. cult (6).

The rites that accompanied the worship of Demeter acquired the character of mysterious sacred *acts, mysteries*, similar to those that were known before among the ancient peoples. At the heart of such actions were pantomimes depicting a mythical history of gods and heroes. Contemplation of the Mysteries was believed to establish a magical connection between humans and higher beings.

Reverence for a mystery beyond ordinary reason is inherent. a feature of religion. The feeling of encountering the superhuman, the sacred, the hidden from the eyes of a profane, made the Eleusinian mysteries an object of deep and sincere Veneration. The ridicule of the Greeks, who shook Olympus, ceased at the threshold. Eleusis.

Any Hellen who is not tainted by crime is a man, a woman, and even a woman. slave - could join the mysteries of Demeter (7). At last before all the pariahs of society, the way to spiritual joys and eternity was opened! The one who underwent initiation was promised deliverance from the fateful Hades:

*Happy are those of the earthly people who have seen the sacraments,
The same one who is not involved in
them, upon death, will never have a share like this in the multi-gloomy kingdom of the
underworld (8).*

Demeter possessed what the other gods did not have, the mysterious power of rebirth. nature and the power of immortality. It is not surprising, therefore, that Eleusis rushed to so many admirers of the great goddess. Nestled by the bay against the backdrop of the mountains, among the pines and cypresses, the sanctuary was surrounded by the constant care of the Athenians. Hundreds of pilgrims came here to feel the closeness of divine powers.

Here, everything was shrouded in an ancient mystery: it seemed that the goddess was still wandering. somewhere among the surrounding groves. The town showed the house where she lived; stone on which, according to legend, she sat mourning Cora; the place where the maiden was passionate about the Underworld. The soil of Eleusis itself seemed only thin. a barrier separating the ordinary world from the mysterious depths of the interior.

The feasts of Eleusisia usually began in Athens (9). The Hierophant and the Archon heralded their beginning, reminding them that barbarians and criminals should not participate in them. After that, the crowds went to the sea to bathe in the waves, to which purifying power was attributed. From there, pilgrims headed. in a solemn procession to the holy city. They carried statues of chthonic gods, sang hymns, made sacrifices. Twenty kilometers separated Athens from the holy city passed slowly, some on foot, others on horseback, and only by night did they reach Eleusis.

The priests of Demeter jealously guarded their secrets. The One Who Walked the Path Initiation, gave terrible oaths of silence. Woe to the uninitiated who blasphemously infiltrated worship. One of the mystiques who divulged secrets Eleusis, was considered a sacrilege.

Those preparing for initiation wore red headbands, and to prevent penetration on the feast of strangers, the hierophants had lists of future mystics.

Upon arrival in Eleusis, people with torches scattered through the hills, as if taking part in the search for Cora, and only then did they go through the temptation, preceding the mysteries.

The initiate was to be pure of blood and pure ritually; he was charged with a number of food prohibitions are required: abstinence from fish, beans, apples.

Sacrifices were offered in front of the temple once again, and finally at night in complete silence. initiates entered the temple.

Under the dark vaults, a sacred drama played out, people walked closely. through the passages, heard howls and ominous voices, saw figures of monsters and Flash lightning. It was a symbol of the ordeal of the soul undergoing an afterlife purification. All that was destined to be experienced by a man in the kingdom of Hades, he experienced. during and through the sacrament he received deliverance.

But by the morning, finally leaving behind the gloomy vaults, the participants of the ceremony went out on sun-drenched lawns; there were songs and exclamations, in a dance mysts whirled among the flower-covered statues of gods and goddesses. This scene depicted in Aristophanes:

*Then the breath of the flutes will blow around you,
You will see the light beautiful as earthly.
There are groves of myrtles, male and female choirs
& joyful applause sound ([10](#)).*

This was the picture of the transition to the realm of immortality: Hades was left behind Forever.

The mystery drama was supposed to deeply shake the soul of the audience. In it there was something supremely consonant with a Greek: an image. Eleusis paved a special way to join the faith. The impact was not on the mind, and on the whole being of man. The rites of Demeter were called "theamata" - "spectacle", for it was a sacred theatre which purified and exalted man, gave him empathy for divine life.

The central point of the mysteries, the highest level of initiation, was contemplation. Characters. We don't actually know anything about it because it's more thorough. everything was hidden. But there are indications that the hierophant, a servant of Demeter, carried out in front of the initiates. Perhaps it was the sign of the immortal goddess and it was believed, that a man whose spiritual eyes are holes will see currents of invisible power in the ear. A trembling glow surrounding the grain, an aura that only a mystic can see, there is evidence of his connection to the goddess.

* * *

"Nothing can compare," wrote the French historian Charles Diehl, " with a sense of deep awe felt for the Eleusinian Mysteries the most serious minds of the ancient

world, philosophers, statesmen, orators, historians and poets. From Pindar to Plato, from Isocrates to Cicero, all agree that the mysteries profoundly influenced the souls of men" ([11](#)).

Some historians believe that the Eleusinian cult was associated with a certain religious and moral teaching that responded to the needs of the spirit better, than the religion of Olympus ([12](#)). But even so, it remains. it is certain that a rite clearly prevailed in Eleusis, and this always conceals it is a danger to religion. Moral and mystical elements are easy are pushed to the background, and the form turns out to be self-sufficient. Just one thing this prevented the spiritualization of the cult of Demeter.

There was another reason why Greek religion did not find in Eleusis the highest Complete. The mysteries of Demeter claimed to be the news of *salvation*; but this news was reduced only to the promise of a better fate *beyond the grave*. In earthly life, even after passing through initiation, he was still like the wall is separated from divine existence.

No wonder the mysteries were called "spectacles"; for they left their adepts, essentially, only by the audience, not allowing the religious to fully reveal themselves. personality experiences ([13](#)). Sacred drama, for all to its educational power, could not replace the direct sacrament to the Divine. But this is what a person seeking salvation strives for.

Almost simultaneously with the establishment of Eubusinius in Greece, it declared itself a new religious movement that seemed to make up for the flaw in the existing in the cult of Demeter. It not only spoke of the future, but promised immediately, "now and here", to open the way to unity with the Supreme.

NOTES

Chapter Three

MYSTERIES OF ELEUSIS

1. See: *M. Brickner*. The Suffering God in Religions of the ancient world. SPb., 1908, p. 9 sl.
2. Demeter's name probably means "Mother of the Grain" (see: *M. Nilssop*. A History of Greek Religion, p. 108, 211). She is was one of the variants of the ancient Mother Goddess (see: *D. Thomson*. Prehistoric The Aegean World. Moscow, 1948, p. 128).

3. Homeric Hymns, V, To Demeter, 38–46.
4. Ibid., 352.
5. See: *J. Fraser*. Golden branch, vyp. III. M., 1928, pp. 112—113.
6. See: *Y. Kulakovskiy*. Death and immortality in representations of the ancient Greeks. Kyiv, 1899, p. 91 sl.
7. *Plato*. Phaedo, 69 p.
8. Homeric Hymns, 480 sl.
9. For a description of the mysteries, see: *D. Filyi*. Eleusin and his sacraments. SPb., 1911; *G. Mulonas*. Eleusis and the Eleusinian Mysteries. London, 1962.
10. *Aristophanes*. Frogs, 154.
11. *S. Dil. Po gretsii*. Moscow, 1913, p. 337.
12. See: *N. Novosadsky*. Yelevsinsky Mysteries. SPb., 1887, p. 155. Other authors have questioned this hunch. referring to aristotle's 5th passage. See: M. Eliade. Rites and Symbols of Initiation. N.Y., 1965, p. 110.
13. This feature of the mysteries of Eleusis is noted by *P. Strakhov* in his study "Resurrection" (Moscow, 1916, p. 57), which is devoted to doctrines of immortality and resurrection in the pre-Christian world.

Chapter Four

DIONYSUS

European Greece, c. 650-550 BC

*Oh, the storms of those who have fallen asleep do not wake up,
Under them the chaos moves...*

F. Tyutchev

The era we are talking about was a time of spiritual fermentation and the emergence of the rudiments of philosophical thought all over the world. Among the Greeks this period was marked by a craving for mystical cults. Person traveling then according to Hellas, I could not help but notice that something strange was happening everywhere and incomprehensible. The montane forests began to be occasionally announced by singing and shouting; there were crowds of women who rushed among the trees with loose hair, dressed in animal skins, with wreaths of ivy on their heads; in their hands they had thyrses sticks entwined with hops; they indulged in frenzied dancing to the sounds of a primitive orchestra: flutes squealed, timpani rang, rose the intoxicating smoke from the burned hemp and resin...

At night, the fluctuating light of the torches illuminated the fantastic pictures of the Sabbath. Half-with a glazed look tore the meat of the fluttering with their teeth. Animals. At these wild forest festivals, women who have lived too long locked up and enslaved by the city, took revenge: how harsh were they to So great was the enthusiasm of their unbridled Joys. As soon as the calling cry was heard, they ceased to be mothers, daughters, wives; they left their hearths and spinning wheels and from that moment on. belonged entirely to the deity of the productive power of nature, Dionysus, or Bacchus.

* * *

The religion of Dionysus had previously seemed so inexplicable and alien to the "Homeric" traditions that this chapter in the spiritual history of the Greeks preferred to be hushed up or belittle its significance. If faith in Olympus followed the path of humanizing the gods, here, on the contrary, the main feature was the "dehumanization" of the people themselves.

We now know that the Dionysian line in the history of the Greek spirit was very strong and had a profound influence on the entire Hellenic consciousness.

The Greeks liked to say, "Measure, measure in everything." But wasn't it? frequent appeal to "measure" with a hint that the Greeks were afraid of something Ourselves? Did they not guess in the depths of their souls the presence of forces, absolutely the opposite of reason and order? If only the Greeks were really alien everything dark, immeasurable, chaotic – what would it take preach the measure so insistently?

Dionysianism showed that under the cover of common sense and orderly civil religion was blazing with flames, ready to burst out at any moment.

It is noteworthy that women's in honor of Dionysus were not met by the people. Conviction. On the contrary, people believed that the dances of bacchantes would bring fertility. fields and vineyards. In the days of joy of the servant of a powerful god enjoyed patronage and respect.

Nothing could stop the wave of Dionysianism that swept Greece. In the mountain Arcadia and near trading Corinth, in Attica and Sparta - everywhere flashed new hotbeds of this strange religion. Even outside of Hellas, Dionysus penetrated. In Euripides, he proudly speaks of his victories:

*And together the Greek lives there with the barbarian.
I whirled all in an
inspired dance, And into their sacraments I initiated my own,
That I may be a manifest deity to mortals (1).*

Before the discovery of the Mycenaean culture, it was believed that Dionysus was an alien god. who was revered by the barbarians and one day launched an offensive to civilized Hellas. However, it has now been established that this opinion was Wrong. Achaean inscriptions indicate that the Greeks knew Dionysus as early as before the Trojan War.

The origin of this cult, like the mysteries of Demeter, is lost in the prehistoric past (2). Its roots are undoubtedly associated with the oldest fertility rites. It is possible that Dionysianism had common origins with Proto-Aryan The orgiastic cult of the intoxicating potion is Soma, or Haoma. In the historical at that time, the name of Dionysus was associated with viticulture and winemaking. It was announced. also patron saint of trees and herds. But initially, Dionysus, more likely he was none other than an old Cretan deity of the producing force. All its late attributes: grapes, trees, bread are secondary. Main his symbol was a bull. The Bacchantes sang:

*Oh, come, Dionysus the good,
To the temple of Elea,
To the temple of the saint,
Oh, come in the circle of charita,*

*Furious furious,
With a bull's foot,
Good bull,
Good bull!*

For some time, the center of worship of Dionysus remained Thrace - a country on the the turn of today's Greece and Bulgaria. There this ancient cult was revived and around the sixth century it began to spread throughout Hellas.

* * *

Most urban and agricultural religions placed worship. into a magical dependence on a strict system of rituals. Service to Dionysus, by definition Vyach. Ivanova, bisho "psychological state par excellence" (3). In him, the Greek found what he lacked in the mysteries. Eleusis: he was not only a spectator, but also merged with the flow of the divine life, in exuberant ecstasy, joining the elemental rhythms of the universe. Before him, it seemed that abysses were opening, the mystery of which humanity could not express. speech. He shook off the shackles of the everyday, freed himself from the public. norms and common sense. The guardianship of the mind disappeared, the man seemed to return. into the realm of the wordless. Therefore, Dionysus was also revered as the deity of madness. You see he himself is the personification of the irrational element, the "mad Bacchus" as he was called Homer. According to myths, the appearance of Dionysus has always attracted confusion of the mind. The man who adopted the baby Dionysus goes crazy, the same fate befalls the Trojan hero Euripylus, as soon as he looked at the Dionysus idol (4).

The adherent of Dionysus felt again, like his distant ancestors, not the son of an urban community, but the brainchild of Mother Earth.

*Oh, how happy you are, mortal,
If in peace with the gods
of the Sacrament you know them,
If, on the heights of rejoicing,
Bacchus delights pure
Soul you will fulfill a timid soul (5).*

Dionysianism preached a fusion with nature, in which man is entirely her. Given. When dancing among the forests and valleys to the sounds of music led the bacchante in a state of frenzy, he bathed in waves of cosmic delight, his my heart was beating in tune with the whole world. Then the whole world seemed delightful with his good and evil, his beauty and his ugliness.

*Happy if you
are joined by the of Mother Cybele;*

*If, with a thyrse in hand,
Ivy is crowned with greenery,
In peace you serve Dionysus (6).*

Everything that a person sees, hears, touches and smells are manifestations of Dionysus. It's spilled everywhere. The smell of slaughterhouse and a sleepy pond, icy winds and debilitating heat, delicate flowers and a disgusting spider - in everything there is a divine. Reason cannot accept this, it condemns and approves, sorts and chooses. But what are his judgments worth when the "sacred madness of Bacchus" caused by an intoxicating dance under a blue sky or at night by the light of stars and lights, reconciles with everything! The distinction between life and death disappears. The Man Is Already does not feel disconnected from the universe, he has identified with it and therefore - with Dionysus (7).

Bacchantes emit shrill screams, announce the mountains with mad laughter. They ran away from their usual lives, rejected human food, became savages, Animals. Everything attracts them, and the hugs of the first person they meet, and the baby animals, whom they feed with their milk.

*Oh, how loving I am in the glades,
When I am in a frantic run,
From the light squad of the stragglers,
In the isthmus to the ground fall,
The sacred unbrid is clothed.
Striving for the Phrygian mountains,
I was thirsty for snacks:
For fresh goat's blood
I chased down the hillside.
But chu! It was like, "Oh, Bacchus, Evoo!"
The earth flows with a milk, wine and bee nectar (8).*

There is no death, there is no Destiny, the moment is experienced as eternity. No city and its laws. There is only a frantic whirlpool in which the sky swirls. and the earth, the leaves of trees and clouds, stones and the human body.

spread across the country with the force of a real psychic epidemic. But while there really was a lot of pain in them, at its core, it's basically the phenomenon was much more complex than simple mass psychosis or erotic pathology.

As in the movements of medieval flagellants, Muslim dervishes and mystical sectarianism, here we see distorted manifestations of thirst Divine, indestructible in humanity. And the less capable the ideas are. To quench it, the stronger the explosion may be. When the Soul Does Not Find truly high, her impulses can take the most

frightening and ugly Form. We see this in our era, the era of the "sexual revolution" and drugs.

The demonic forces lurking in a person easily possess him when he throws himself into the whirlpool of exaltation. The delight of being among the worshippers of Dionysus often resulted in a rapture of blood and destruction. There have been cases when women dragged babies into the forest and there, rushing through the mountains, tore them to pieces. or thrown against rocks. A supernatural force then appeared in their hands.

One of the heroes of Euripides paints this picture of the:

*They carry destruction everywhere:
I saw how they, having kidnapped children,
Carried them on their shoulders, not tied,
And babies did not fall to the ground.
Whatever they wanted, they
could lift: neither copper nor iron
They did not resist the weight (9).*

Elsewhere, Euripides recounts how women attacked a flock and one a moment left piles of torn corpses in its place.

These distraught maenads (from the word "mania" - madness) have been portrayed more than once. Greek artists and sculptors. With heads thrown back and wandering they dance with their eyes, clutching snakes in their hands that do not sting them.

Many centuries later, in the Renaissance, when the craving for antiquity awakened. paganism, the dark Dionysian element took the form of a phenomenon that it is called "witchcraft". The secret delights of the "witches" were nothing more, as an attempt to find oblivion in wild rites like Dionysus.

* * *

Gradually, bacchanalia turned into a serious public threat. But the Greeks did not ban them, as the Romans did, but sought to streamline them. and to soften the service to Dionysus. Legend associates this with the name of the soothsayer. Melampas, sage of ancient Pylos (10). He led a systematic the struggle against Bacchic atrocities: on his orders detachments of strong young men mixed with crowds of enraged women and, dancing with them, gradually took them to secluded places where they were sobered up and soothed with the help of potions made by Melamp.

Melamp, if he is a historical figure, probably lived before Dionysianism. flooded all of Greece. He did not deny the sacred nature of the ecstasy of the maenads, and those who later followed his example only tried to heal the cult of Dionysus, clearing it of savagery and perversion. The time of was limited, and along with they introduced the more peaceful and innocent feasts of Dionysus. Celebrations these were accompanied by ideas that are thought to form the basis of Greek Drama ([11](#)).

A violent deity was introduced into the Family of Olympians. He was declared the son of Zeus himself. There is a myth according to which the wife of the thunderer Hera, learning that he had fallen in love with the daughter of the Cadmian king Semele, she came to a rival and persuaded her to ask Zeus to appear in his true form. Careless Zeus obeyed Semele, but one touch of a fiery creature turned it into a handful of ashes. Only the child that matured under her heart, was preserved by the charms of Mother Earth. And Zeus took it in.

*And when he was given time,
he gave birth to the Cuckold God,
From the serpents he made a wreath,
And since then this wild prey
wraps around the maenad chelo ([12](#)).*

Newborn Dionysus Zeus instructed the nymphs:
*The lush-haired nymphs fed the baby, who
took to their chest from the lord-father, and lovingly in the valleys
of the Nymph brought him up. And by the will of his parent- Zeus
, he grew up in a fragrant cave, numbered among the host of immortals.
After he grew the goddesses by the care of the eternal,
Dionysus the multi-singing Dionysus rushed through the dens of the forest,
he was crowned with hops and laurel, after him the nymphs hurried,
And He led them forward. And the whole forest thundered immensely ([13](#)).*

Wherever the young god appeared, he was accompanied by explosions of enthusiasm and Group. His retinue grew. It was said that his beloved was Ariadne. is the daughter of the Cretan king Minos, the same one who helped Theseus defeat the Minotaur. Perhaps this is an indication of the Cretan roots of the cult of Dionysus.

In the hierarchy of Olympians, Dionysus was recognized as the god of wine and fun, and veneration. he, as the god of fertility, was later intertwined with the cult of Demeter ([14](#)). In Eleusis, his image was honored. But the main event in the history of Dionysianism his rapprochement with the cult of Apollo. This, as we shall see, was the basis for the basis for a radical rethinking and transformation of the Bacchus religion.

* * *

The orgiastic mysticism of Dionysus was born out of a desire to find in nature eternal life and salvation. But in the end, it only brought down a person. to the level of an animal. However, this is not entirely true. Full return to the wordless for man can not be. What is natural to the beast, in humans it often becomes a disease, madness and perversion. They are not given to renounce reason, conscience, and spirit with impunity. Open to man there is only one natural path, the path to ascent. An attempt to descend down to the purely natural layers of existence, carries only an illusory liberation, plunging afterwards into the murky chaos of demons and decay.

However, the experience of Dionysianism had not only negative consequences for Greece. He made it clearer to man to feel his dual nature. Barely the flames of ecstasy faded, the delights were replaced by a sickening feeling a hangover, a bitter awareness of his powerlessness. It seemed as if a man, at some point feeling the joy of freedom, they put on chains; it was becoming again prisoner of Destiny, slave of Ananke - Necessity. When joys were replaced by holidays, this contrast has not disappeared. And it is the experience of merging with the Whole and the subsequent fall. in the darkness of powerlessness was meaningful in the first Greek religious teaching, Orphism.

NOTES

Chapter Four

DIONYSUS

1. *Euripides. Bacchantes, 18 sl. Per. I. Annensky.*
2. *See: Vyach. Ivanov. Dionysus and Pradionysianism. Baku 1923. In this fundamental work, the author tries to trace the connection of Dionysianism with the earliest Hellenic, Cretan and Eastern cults. In the highest degrees of likelihood that Dionysian joys date back to primitive practice shamanism (see: A. Men, Magism and Monotheism, ch. 3) and fertility rituals (see: M. Nilssop. A History of Greek Religion, pp. 205–206).*
3. *Vyach. Ivanov. Hellenic Religion of the Suffering God.— "The New Way", 1904, No. 3, p. 39.*
4. *Herodotus, IV, 79; Pausanias. Description of Hellas, 7, 8; Iliad, XVI.*

5. Euripides. *Bacchantes*, 75–77.

6. Euripides. *Bacchantes*, 78–82.

7. Erwin Rohde in his classic work on Greek religion states that "the first germ of belief in immortality was given in the cult Dionysus" (E. Rohde. *Psyche*, 1910, b. II, s. 3).

8. Euripides. *Bacchantes*, 135.

9. *Ibid.*, 752.

10. See: F. Zelinsky. *History of Ancient Culture*. Moscow, 1915, p. 126.

11. The term "tragedy" itself comes from the word "tragos" (goat) and indicates the connection of the theater with the performances of the masked men, who were included in the Dionysian feasts (see: Vyach. Ivanov. *Dionysus and Pradionysianism*, p. 214).

12. Euripides. *Bacchantes*, 100.

13. *Homeric Hymns*, XXVI, 3—6.

14. Leading your descent from an ancient dying man Dionysus was thus associated with the image of Demeter. And although the myth calls his son of Semele, at the same time he is considered the son of the Earth (see: Vyach. Ivanov. *Dionysus and Pradionysianism*, p. 79).

Chapter Five

ORPHIC THEOSOPHY OF *ATHENS, c. VI c.*

And Zeus, and Hades, and the Sun, and Dionysus are one.

Saying of the Orphics

The first Christians liked to depict on the walls of the catacombs a beautiful young man who tames wild beasts by playing the harp. That was *Orpheus* - A legendary visionary and musician who personified the harmony of the divine A spirit before which the rebellion of the dark forces subsides. Orphics were erected to this singer. the beginning of its movement. Orpheus is an admirer of Apollo, the "driver of the Muses", and the teachings it appeared as a result of an ennobling influence on Apollonian Dionysism Religion.

Legends claim that the prophet was a native of Thrace (where he came from and Dionysus) and lived in the Achaean era. He was also associated with Eleusis and the cult. the terrible night goddess Hecate. It was said that Orpheus became famous for the magical a gift he received from his mother, the muse calliope. His playing and singing conquered the elements; when he traveled with the Argonauts, the waves and wind were humbled, fascinated by wondrous music.

It was said of Orpheus that in an attempt to bring his bride Eurydice back to earth, killed by a snake bite, he descended into the Underworld. And even there his lyre worked miracles: monsters covered their mouths, evil erinias calmed down, the ruler of Hades himself was subjugated by Orpheus. He agreed to give him Eurydice, but with the condition that the singer walk in front without looking back at her. But Orpheus could not overcome the influx of feelings and turned around: Eurydice was fascinated by the abyss, this time for good.

Inconsolable, the singer wandered the earth, not finding peace. But soon his he was overtaken by death. In Thrace he met a crowd of mad bacchantes, who, in a fit of frenzy, tore Apart Orpheus. Calliope gathered with tears bloodied shreds of body and buried on top of Mount Pangaea. Only the head the singer, along with his inseparable lyre, fell into the sea, and the waves carried her to the island of. There she was placed in a crevice of rocks and uttered prophecies. (1).

All these tales resemble the myths already familiar to us: here is the Babylonian the motif of descent into the Underworld, and the image of the grieving goddess; Calliope

plays in the legend, the role of Isis collecting shreds of Osiris' body. Therefore, it is generally considered that the story of Orpheus is only a reflection of those thoughts about life and death that worried Greeks in the era of the emergence of Orphism (2).

However, as we already know, the historical core of myths should not be followed by too neglect. Didn't the war with Ilion or Odysseus seem like a war not so long ago? the land of the lotus-eaters is just a fairy tale?

The birth of a new religious teaching is usually associated with personality. founder, and there is nothing impossible about having a man named Orpheus marked the beginning of the doctrine associated with his name. The source of his ideas is indicated by the myth itself: he is portrayed as an admirer of both Apollo and Dionysus. Placatory the gift and death at the hands of the Bacchantes may be an indication that Orpheus, like Melampus, he tried to reform the Dionysus cult (3).

In addition to myths, the source for acquaintance with the doctrine of the Orphics are theogonic poems and the so-called "Orphic Hymns". The latter, of course, not composed by the singer himself. It is believed that their first records date back to the V century. BC, and in their current form they are no older than the II century BC. e. However, more likely in total, the written form was preceded by a long oral tradition (4).

* * *

The ancients called Orpheus a "theologian", but more applicable to his teachings the term "theosophy", for Orphism is based on an eclectic combination of different myths and beliefs, occultism and mysticism. The Greeks were sure that Orpheus had learned secret wisdom in Egypt (5). But even without it, as we shall see, the closeness of Orphism to Eastern ideas is obvious.

It proceeded from the ancient universal *dualism*, the confrontation light and darkness, order and chaos, which has many shades in the Orphics. First of all, these are Apollo and Dionysus. One of them represents the unity and slimness, the other is diversity and fragmentation. Similarly, the dyadu constitute the feminine, maternal nature and fertilizing power of Dionysus:

*Two principles in the world
Are the main ones. One is Demeter the Mother
(aka Earth as you want to call it) ...
Her gifts were supplemented by Semele's son (6).*

But at the same time, the idea of supreme Unity also runs through Orphism, although it is still quite pagan in nature. It is a deified element, a pre-eternal the world's womb. In some texts it is called Chronos, Time (7). Chronos gave birth to the bright Aether of the sky and the clapping Chaos. From them was born the cosmic an egg that contained all the embryos of the universe: gods, titans and People. This image is also characteristic of ancient polytheism. About space the egg is spoken by the Rig Veda and the Upanishads, the Book of the Dead and Chinese myths. All they affirm one thing: the world is not created, but *is born* as if by itself, like a bird coming out of an egg. (This thought of the "birth" of the world from the eternal the elements were nothing more than a pagan predecessor of the materialistic mythology.)

When the giant egg split, the Orphic tale continues, from he came out a shining Protogonos, i.e. *the Firstborn*, a god who encompasses all the natural diversity.

The sixth Orphic hymn addresses him in these solemn terms:

*Mighty Firstborn, hear the call, Double,
egg-born, You through the air
Wandering, mighty roaring bull,
On the golden wings of your bright,
Living spring of tribes of gods and mortals.
Ineffable, hidden, glorious, power
, the color of all radiances, all colors and glitter.
Movement, essence, duration and self,
You free your gaze from darkness;
Protogonos, mighty, Primordial,
Universal light, heavenly-osiyan,
You, veyá, fly through the universe (8).*

The firstborn became the father of the Night, which formed heaven and earth. Therefore, the Night there is a "goddess who gave life".

Further, the Orphic theogony follows the poem of Hesiod: a tribe came out of the earth Titans; their leader Cronus hoarded his father and devoured the children. Just like in Hesiod, the children rebel against their father and defeat him under the leadership of Zeus. But this is the end of the similarity of the Orphic and Hesiod myths. Gravitation to Unity receives a peculiar expression from the Orphics. They teach that Zeus, having absorbed the Firstborn, it becomes identical to him. From now on, he is the only one world Deity, appearing in many faces:

*Zeus is the first, Zeus is the last, the thunderer.
Zeus is the head, Zeus is the middle, from Zeus everything is created...*

*Zeus is the base of the earth and the starry sky...
Zeus is the root of the sea, he is the sun and together the moon.
Zeus is the lord, Zeus himself is the firstborn of all things,
the One is the Power, the one Godhead, the great Beginning to everything (9).*

But the history of the gods does not end with this apotheosis of Zeus. The Thunderer Enters in alliance with the Underworld and from her queen Persephone (Cora) gives birth to a son, *Dionysus-Zagreus* (10). The appearance of this deity does not mean rejection of faith in the one Force that permeates the cosmos. Dionysus-Zagreus for the Orphics only as a hypostasis of Zeus, he is his power, his "sleeping power". Thus Dionysus is Zeus, and Zeus is none other than the Firstborn.

Hence the formula, so strikingly reminiscent of the sayings of the Theban, Chaldean and the Indian priests: "And Zeus, and Hades, and the Sun, and Dionysus are one" (11).

Combining the traditions of Eleusis, Delphi and Dionysianism, Orphics as it were gathered together the different levels of the universe and thus came up with the idea of a single pantheistic deity. It converges on much of what I knew. old mythology: it is both the horned Bacchus Minotaur and the "Father of All" – the Heavenly the vault, and the lord of the Underworld, and the creative force of love is Eros. Universal The super-being spread its wings from one pole of the universe to the other. But in its bowels the struggle of warring principles does not subside.

The consequence of this struggle was man on earth.

* * *

The doctrine of man is the most original part of the Orphic doctrine. The myth tells that one day the Titans turned against Dionysus, who was trying elude them by taking on different guises. When he turned into a bull, the enemies overtook him, tore him apart and devoured him. Only the heart remains untouched is the bearer of the Dionysian essence. Accepted into the bosom of Zeus, it was reborn. in the new Dionysus, and the celestial thunders burned down the rebels.

From the remaining ashes, in which God's nature was mixed with titanic, the human race arose (12). This means that the person originally was a dual being.

It undoubtedly reflected the experience of the religion of Dionysus. At the moment of the sacred the madness of man awaited the "titanic" beginning that was dormant in him. Namely it drove people to brutality, and it also mercilessly plunged them into prison. Body. Tragic disharmony is "long-suffering people beginning and primary

source" (13). The bliss of man is in the winged soaring of the spirit, his misfortune is in the subordination of the flesh.

This is how a revolution is made in the Greek consciousness, and a view of nature a person is approaching Indian views. If in Homeric times the body was considered the most important, and the soul was thought of as something flawed, unsteady and weak, then now it is she who is proclaimed the highest principle in the people involved. Dionysus (14).

And the body? "Soma is sema," the body is a tomb, the Orphics replied. Soul Suppressed they languish in its tight confines a miserable existence. Even in death it is not freed from the clutches of titanium nature. This lowly nature makes the soul *return to earth again*, and there is no end to suffering the spirit is a Dionysian spark.

We have before us the rarest parallel among world religions to the Indian "samsara". There is even something in the Orphic *metempsychosis*, the doctrine of the transmigration of souls. similar to the concept of Karma (15). It was said that reincarnations people are led by Dicke, the highest Justice. The philosopher Empedocles, who lived in V century. and experienced the influence of Orphism, even called the terms, during of which the soul bears one punishment or another, wandering from body to body. Himself of himself he wrote:

*I was once a young man, I was a maiden once,
I was a bush, I was a bird, I was a sea fish wordless (16).*

This is the "heavy circle of sorrow" that the Orphics taught about. It's predefined. Fate, for without it nothing can be accomplished in the world.

But Orphism would never have gained so many adherents if it had limited itself. only this statement of the desperate situation of man. In the hope of finding The Orphics turned to Dionysus. Let the evil titanic the will shackled man, doomed him to futile struggles, but after all, people are involved. Bacchus himself. Drops of divine blood reach for their original source. The longing of the soul for the higher life is the voice of the deity in man.

In the creation of mortals, Dionysus was a victim, but this sacrifice will be complete, when god plucks the earthlings from the "wheel of being and Rock", from the "circle of Necessity" and lead them into the bright heavenly world.

Addressing Dionysus, the Orphics sang:

*Mortals will stab you in the spring of the hecatombs,
will rule, praying for the resolution of the ancient offense of the Ancestors of the
lawbreaker; and, Strong, you will
allow them from labor and from the fury of the eternal sting ([17](#)).*

Here the deep internal contradiction of the naturalistic is revealed. the Theosophy of the Orphics. After all, Dionysus, as a natural god, was himself subject to Fate. and Necessity. Although his death at the hands of the Titans was imaginary, but also the resurrection. its not final, for nature and Rock do not go beyond eternal return.

However, like other myths about a suffering deity, Orphism concluded. it is one of the great insights of the pre-Christian world. If in one plan the myth of the death and resurrection of God is a projection on the religion of natural cycles, then in a deeper sense it contains a vague conjecture that the world, removed from God, not abandoned by Him on the path of suffering, which the Godhead will build to creation, descends to him to receive his torment and lead him to the true Life.

* * *

The Orphics taught that man himself must go to meet Dionysus the savior. To do this, they have established their mysteries, participating in which initiates developed the Dionysian principle. As in Eleusis, the mysteries of Orpheus were contained. in the strictest secrecy, and therefore almost nothing is known about them. But also everyday the life of initiates, which was more open, was distinguished by special rules.

First of all, the person entering the path of initiation was required to observe the covenants. dobra. Orphik was obliged to wage a relentless war against the titanism in his heart. Both his thoughts and deeds had to be pure. Hymns directly call the true orphics "virtuous" or "saints" ([18](#)).

Orpheus was credited with the prohibition to eat animals (again Indian damn!). This was considered as an external mechanical barrier against the human animality, "flesh". Of course, the bloody sacrifices were also rejected; on Orphic altars were smoked with myrrh, saffron, and other flavors ([19](#)).

For the liberation of the soul from the corporeal prison and the "cycle of births" in the Orphics special principles of *austerity* were recommended - the so-called "Orphic life". It was based on a strict separation of body and soul, all of them. the corporeal and the material were considered unclean. It's that radical spiritualism. the enormous impact of which on Greek philosophy was underestimated by old historians.

* * *

This, in the most general terms, was the teaching that appeared in Greece in the era of the crisis of her civil religion. Orphism seemed to be able to supplant old cults and become the worldview of all Hellas. But that didn't happen. The first reason was the syncretism of Orphic theosophy itself, which absorbed all sorts of myths, cults and beliefs. This deprived her of her integrity and ability to oppose traditional paganism. The second reason was the general character, the religiosity of the Greeks. Even criticizing their gods, they did not want to part with none of them as an integral part of national life. Movement one cult did not exclude another, and therefore Orphism, like the Eleusinians' Mystery, could not win himself an exceptional position.

True, in the last decades of the VI century, in the reign of Peisistratus, Orphism became something of the state religion of Athens. But with the fall of the tyrant and with the final establishment of democracy, the Orphics lost their significance. Soon and Orphism itself began to degenerate. He confessed in small closed circles, in which the spirit of superstition and magical ritual reigned. Members of these communities carried with them all sorts of relics and objects of worship. Devoid of anything outstanding teachers, left to chance, the movement faded away. However there was a man outside Greece who did not allow it to fade away completely. and in his own way interpreted the teachings of Orpheus. He developed the concept contained therein. of the One, which at that time was beginning to deeply disturb religious thought Greece.

NOTES

Chapter Five

ORPHIC THEOSOPHY

1. *Pausanias*. Description of Hellas, IX, 30; *Ovid*. Metamorphoses, X–XI; *Diodorus*, I, 96. Summary of the legends about Orpheus see: *R. Grimal*. Greece: Myth and Logic, p. 172.
2. S. Reinak, for example, considered Orpheus "an ancient totemist deity of Northern Greece" (see: *S. Reynac*. Orpheus. Paris, 1910, p. 101). On the similarity of the Orpheus myth with the myths of primitive peoples, see: *M. Eliade*. Images and Symbols. N. Y., 1961, pp. 164–165.
3. See: *F. Zelinsky*. Ancient Greek religion. Pg., 1918, p. 110; *Vyach. Ivanov*. Dionysus and Pradionysianism, p. 164. The first mention of Orpheus belongs to the authors who lived in the VI century BC. e., and this is an indication that the

time of his life could not relate to the specified century (see: *S. Glagolev*. Greek religion. Sergiev Posad, 1909, vol. I, p. 220).

4. See: *N. Novosadsky*. Orphic hymns. Warsaw 1900, p. 230. The main editions of primary sources on orphism: *E. Abel*. Orphica, 1885; *J. Narrisop*. Prolegomena to the Study of Greek Religion, 1903; *O. Kerp*. Orphycorum Fragmenta. Berlin, 1922.

5. *Herodotus*, II, 81; *Diodorus*, IV, 4.

6. *Euripides*. Bacchantes, 275.

7. The Orphics had several variants of cosmogony and theogony (see: *I. Korsunsky*, The Fate of the Idea of God in the History of Religious and Philosophical worldviews of ancient Greece. Kharkov, 1890, p. 79), but they can be reduced to a single whole. Cm. their presentation: *S. Glagolev*. Greek Religion, p. 227; *M. Nilsson*. And History of Greek Religion, r. 215.

8. Hymns of Orpheus, VI. Arrangement of C. Balmont.

9. Cites. after *N. Arsenyev's* "Pessimism and Mysticism" in Ancient Greece" (The Way, Paris, 1925, No. 5, p. 78).

10. *Diodorus*, III, 66.

11. Cites. by: *S. Trubetskoy*. *Istoriya drevnei Philosophy*, Vol. I, p. 52. It is noteworthy that in early Christian writings, attributed to St. Justin, "On Autocracy" (2) and "Exhortation to the Hellenes" (15) Orpheus is referred to as a man who came to the idea of the one God. (see: *I. Korsunsky*, The Fate of the Idea of God..., p. 93).

12. *Pausanias*, VIII, 37; Orphycorum Fragmenta, 220.

13. Hymns of Orpheus, XXXVII, 4.

14. The early ideas of the Greeks about the soul and body are considered in *S. Lurie* ("The Conversation of the Body with the Spirit" in Greek Literature. Sat. "The Ancient World", Moscow, 1962, p. 587).

15. See para. *P. Miloslavsky* / Ancient pagan doctrine about wanderings and transmigrations of souls. Kazan', 1873, p. 166 p.

16. *Empedocles*. On Nature, 117. Per A. Makovelskogo. For the views of Empedocles in general, see: *D. O. Vriep*. Expedoclé's Sosmis Circle. Cambridge, 1969.

17. Orphycorum Fragmenta, 208.

18. Nymn., IV, 30; XII, 10. Lane. Vyach. Ivanova.

19. Nymn.,XXXI; Orphycorum Fragmenta, 270.

Part II
GOD AND NATURE.
NATURAL PHILOSOPHERS

Chapter Six PEACE
AS HARMONY. PYTHAGORAS
Southern Italy, 540-500 AD.

*The universe gradually
emerges more as a great Thought
than as a big machine.*

D. Jeans

The name *of Pythagoras* is most often associated with the representation about a mathematical scientist and an astronomer. When Copernicus rejected geocentrism, he referred to the writings of the Pythagoreans, and although it is not certain that the known theorem was bred by Pythagoras himself, his school undoubtedly made a huge contribution. into the mathematical knowledge of the West (1). It is said that Pythagoras was the first to call himself a "lover of wisdom", *a philosopher, and so on.* his place is at the threshold of ancient thought, next to his contemporaries, the natural philosophers of Miletus. However, the few information about this person that we dispose of Pythagoras primarily as an occult teacher, and a religious reformer (2).

While Orpheus and Melamp remain figures completely indistinguishable. behind the veil of myths, Pythagoras is quite a historical person. Herodotus, born a few years after his death, he calls Pythagoras "the greatest Hellenic a wise man" (3). Even unreliable legends, of which almost entirely consists of later biographies of the philosopher, help in some ways to understand his character. They show the features of a bright individuality.

The appearance of Pythagoras meant a qualitatively new stage in mental life Greeks. Previously, only poets spoke about Destiny, gods, the world and people. Pythagoras And he was the first religious thinker and mentor of Hellas, a kind of prophet, who sought to deepen and develop Orphic theosophy.

The history of thought is pretty much the story of thinkers. Personal genius fertilizes the undivided and formless element of tradition, creating something new. Of course, outside the element of popular consciousness, there is theology, and philosophy, and art can hardly be imagined; they feed it is like the roots of a plant with the juices of

the earth. (Even such a "solitary" thinker, as Kant undoubtedly grew up on the basis of Protestant religiosity.) But on the other hand, without the organizing power of individual thinking, this element would be doomed to remain barren. It is the power of the creative personality determines the meaning of Pythagoras for the ancient world.

"Religion," as Berdyaev put it, "is a mysticism in which the Logos, the epiphany of the meaning of things has begun." Dionysianism and the Mysteries Were Mysticism Subconscious; the Orphics were the first to try to introduce the beginning of "understanding" into it, but only Pythagoras was the finalist of the spiritual current that came out of Delphi, Eleusis and the cult of Bacchus. Moreover, he in turn awakened the intellectual movement that led to the creation of Plato's philosophy. Founder of religious Doctrine and the father of philosophical idealism, Pythagoras thus stands on a fork in the way of the Hellenic spirit.

* * *

According to legend, Pythagoras was born around 580 BC on the island of Samos, near the Ionian coast of Asia Minor. The first knowledge he could get from his father, a jeweler: in those days, this profession required a multilateral Education. There are indications that his ancestors were Syrians or Phoenicians, and, perhaps, even in his family, he joined the religious tradition of the East. (4). For the greek youth of the time, visiting strangers countries were the main way to expand the stock of knowledge, and therefore the youth of his Pythagoras spent traveling.

He was about thirty years old when he came to Egypt and met there. with the ancient wisdom of the priests: medicine, mathematics and meteorology. Say that during the Persian invasion of Egypt, Pythagoras was captured and taken away to Babylon. There is a legend that at that time he met with the Iranian the prophet Zarathustra and even visited India (5). But, by according to most historians, this information (recorded, by the way, many centuries after the death of the sage) are more of a novel than a story (6). The most reliable can be recognized as references to Pythagoras' trips to Babylon and especially Egypt, with which the Greeks at the time had a close relationship. It is quite clear that the religions of these countries should have been make a great impression on the "lover of wisdom" and give rich food his imagination and thoughts.

Returning to Samos, Pythagoras found his homeland in the hands of the dictator Polycrates, who consolidated his power by relying on an alliance with the Persians. At first, it could it seems that the island has blossomed after difficult years of political upheavals. Polycrates, himself from a trading environment, encouraged crafts and the arts. Everywhere extensive buildings were built, striking in their splendor. At court the ruler was sheltered by outstanding poets and artists. But Pythagoras quickly

understood the price of this golden cage. The guardianship of the authorities has proved to be a heavy burden for freedom of thought. According to Porphyry, the philosopher "saw that tyranny was too much. strong so that a free man can valiantly endure supervision and despotism" (7). Pythagoras became imbued with disgust for Samian and planned to leave his homeland forever. "Hating tyranny with one's soul, he himself chose exile," said Ovid, who read one of the ancient biographies. philosopher (8). On the details of this relocation (or exile) ?) nothing is known. We only know that in 540 Pythagoras boarded a ship, sailed to Italy, and after a while arrived in the city of Croton.

Here, in the rich commercial port off the coast of the Gulf of Tarentum, in the so-called "Greater Greece", sought by many travelers, merchants and craftsmen. In this kingdom of colonists the general atmosphere was much freer than on Samos.

It is difficult to say where the views of Pythagoras were finally formed and when he felt in himself the calling of a spiritual teacher, in any case it was at Crotone he began to expound his doctrine and founded the *Union*, or Brotherhood. His activity began almost simultaneously with the preaching of the Buddha, Confucius and Isaiah II.

In the Pythagorean Union, the authority of the teacher was indisputable: a reference to his opinion ("Sam said!") resolved all disputes. This was explained by the fact that on Pythagoras looked at as a miracle worker and in general a supernatural being. Seemingly there was something about his personality that inspired faith in his closeness to the mysterious. Worlds. He himself spoke of himself as a messenger of the gods, emphasized his exclusivity, dressing like a priest in white robes, striking everyone with the "importance of the species" (9). His every move was marked by the dignity and consciousness of the teacher's office. raleigh.

The most extraordinary things were said about him: as if he appeared at the same time. in different places, penetrated into the afterlife, conversed with spirits. Talked that once, when Pythagoras was crossing the river, a voice came from the water, greeting his (10). All this is evidence of very late legends, but they seem to have faithfully reflected the mood of the former. Pythagoreans. Bertrand Russell calls Pythagoras something between Einstein and Mary Eddie, the founder of the Christian Science sect, but perhaps if compare with modernity, he is more like Steiner with a circle his admirers are anthroposophists.

There were people who mocked Pythagoras, calling him a charlatan. and ambitious. His imposingness seemed to them a game designed for gullibility. Heraclitus spoke contemptuously even of the extensive erudition of Pythagoras. But the influence of Pythagoreanism shows that it was serious there is no reason to doubt the true wisdom and the mystical the talent of the founder of the Union. If Europeans trust the

extraordinary the abilities of yogis, why consider such abilities in Pythagoras to be fiction? Most likely, the legends about him had a real basis, although to assert something more is hardly possible.

Not a single line written by Pythagoras himself has reached us, but the ancient the authors claimed that he did not write anything at all ([11](#)). This is quite likely, for in that era spiritual truth was usually considered the lot of ordained chosen ones; to write was to put it before the general court. But and the oral teaching of Pythagoras was esoteric. About its contents, according to Porphyria, no one could say anything definite, since the Pythagoreans "took a strict vow of silence."

* * *

Nevertheless, the main features of the Pythagorean doctrine are not completely lost. With the collapse of the Union, its members cared less about secrecy. Pythagorean schools and circles existed for a very long time, until the first centuries of our era. Thanks to this, the tradition was not interrupted. A number of important provisions of it are reported. Aristotle, Ovid, Aetius, Diogenes Laërtius, who could receive information directly from the Pythagorean environment.

Ovid in these terms draws Pythagoras the teacher:

He comprehended with high thought In the
distances of the ether, the gods; all that nature does not allow the human
eye to see, he saw *with his inner gaze*.
The same thing that he comprehended with his spirit and by vigilant care,
He gave everything to others in need, and crowds of the silent,
Speeches marveling at that great world, the principles,
the First Causes of things, the understanding of nature he taught.
What is God; and where the snow comes from; why the Lightning occurs
- Is God thundering or wind in the furious clouds;
Why shake the earth, what moves the constellations of the night?
All that is mysterious to the world ([12](#)).

From these lines it is clear that the concept of Pythagoras was natural philosophical. He sought the divine principle in nature, not separating religious knowledge from natural science.

Ovid also expounds the essence of Pythagoras' views:

*Nothing keeps its appearance unchanged; by renewing
Things, one of the others revives the appearance of nature,
Nothing dies – believe me! – in the great universe.*

Everything diversifies, renews its appearance; to be people means to begin to be different from in the life of the past; to die – To be what it was, to cease; for everything is transferred in the world Eternally back and forth; but the sum of everything is constant (13).

Porphyry, referring to the philosopher Dicaearchus, wrote that, according to Pythagoras, "the soul is immortal, but passes from the body to the body of living beings; more all what is happening in the world *is repeated* at regular intervals, but that nothing new is happening at all" (14). This is views characteristic of Orphic theosophy and Eastern religions. For the Greek, who searched for a holistic worldview and came into contact with the East, the most natural was to turn to the teachings of the Orphics, which combined Hellenic and Eastern Elements.

These testimonies show that Pythagoras adopted the idea of *cyclism*, so characteristic of all ancient worldviews. Metempsychosis was u it is only a special case of the law of "eternal return".

How specific the theory of reincarnation was for the philosopher can be seen from an anecdote preserved by Xenophanes: one day, he says, Pythagoras converted to a passerby with a request not to beat the puppy, since he allegedly recognized the puppy by his voice. the soul of his deceased friend. Of himself, Pythagoras, like the Buddha, said that remembers many of his past lives; in particular, it was supposedly a Trojan the hero Euforb.

But the Samian sage is not interested in these views common to Orphism. and the religions of the East. The center of his teaching was the concept of *harmony*, inspired by the cult of Apollo, the god of art, light and proportionality. It was said that Pythagoras was a disciple of the Delphic priests. The avarice god was resorted to by Orpheus and Melamp, trying to streamline the Bacchic faith. In Pythagoras, apollo's duality and Dionysus, as outlined by the Orphics, turns out to be the basic principle of *the cosmos*. This word (from the verb "cosmeo" - to arrange, to decorate) was first called The universe of Pythagoras.

If Dionysus crumbles with a fountain of manifold phenomena, in which rage the chaotic forces of fragmentation, then Pythagoras saw the divine in order, structure, organization. Apollo was for Pythagoras the creator of the cosmic Building. Thus, the philosopher combined two almost hostile elements of the Greek religions: Chthonos and Olympus, night and day, irrational and reason.

This, however, did not mean a return to pagan mythology. Pythagoras despised its for primitiveness and vulgarity. He claimed to have seen the otherworldly. the world of Homer and Hesiod, who endured torment for repeating the ridiculous fables about the

gods. Pythagoras demanded respect for the gods, but as for the Buddha, they were not higher beings to him: they merely personified one or the other. the side of the universe.

As the supreme Deity, the philosopher revered a certain fiery Unity, abiding in the very center of space. Soaking in the currents of emptiness surrounding the Center, it is The fiery Whole forms a plurality of worlds, states, and qualities. Poles the world is not limited to Apollo and Dionysus. The slender beauty of the universe is carried out through the coordination of twenty opposite parts of it, or Beginning: limit and infinite, rest and movement, straight and crooked, masculine and feminine, good and bad, even and odd, right and left, one and plural, square and versatile, light and darkness ([15](#)).

Here, as in Chinese philosophy, the dualism of old myths is realized. in the concept of the creative role of polarities. The meaning of Pythagoras is in the place of the whimsy, arbitrariness and instability that she saw in the world of Olympic religion, he put the idea of *regularity*. But as an admirer of Apollo, he was at the same time a kind of successor. Olympic tradition. After all, it was she, in the person of her gods, who sanctified the "human", a reasonable start. Pythagoras cleared this beginning of rough traits by acknowledging the intelligible the law is the basis of peace. Moreover, he discovered that the human spirit is involved. To these laws, he experiences beauty and harmony in himself.

It is no coincidence that the music was in the eyes of Pythagoras the best wordless. Sermon. He claimed that she had the ability to lift the soul. along the steps of ascent and discover the higher order, hidden from the eyes of the ignorant. Pythagoras taught his followers to listen to the "harmony of the spheres", the universal sound. space system.

But not only music serves as a guide to the secrets of a single living universe. One Pythagorean said that there is a "divine knowledge" that communes man. to universal harmony, which is immanent, intrinsically "inherent in things." This is knowledge can only be expressed in the abstract language of mathematics. Mathematics according to Pythagoras, something immeasurably more than a help for architects and sailors. Immersing the mind in the pure world of *numbers reveals* to him that a dimension of being that is not accessible to the senses, but only to the intellect. Geometric the forms and numbers as such belong to the intelligible essence of nature, they are more detached from sensual images than all human hieroglyphs. The discovery of this special world by Pythagoras later formed the basis of the foundation of Platonism.

According to Aristotle, the Pythagoreans proclaimed "the principles of mathematics. the principles of all things." It was seen as a framework of cosmography, as the way

to derive a single formula of the world, which is identical with the musical Harmony. It was a brilliant hunch, and we know that in the twentieth century, mathematics led physics to the concept of the metalogical structure of nature.

The unit seemed to Pythagoras to be the best sign for divine Unity. Only the supreme Monad is perfect. However, cosmic dualism remains in Pythagoras in force. He divides the Whole into *two eternal principles*: the active and the passive, the Godhead and matter. In their interaction the universe exists, based on numbers and geometric elements.

In addition to music and mathematics, Pythagoras pointed to a third way of tuning. soul-instrument in unison with the celestial symphony. They were a special way of life, which required enlightenment, harmony and measure in actions, feelings and thoughts. The Pythagorean had to cultivate chastity, restraint, peacefulness, respect for ancient teachings. Replacing "Orphic life" came "life Pythagorean".

The student was obliged to strictly monitor himself, looking into his soul, checking Conscience: "What have I transgressed? What did he do? What duty didn't he do?" (16) A person should remember that his immortal soul is an arena of confrontation. warring forces. They need to be balanced. Someone who couldn't rebuild his soul according to the principles of harmony, retribution will not pass. Only perfect life can bring bliss to the soul in this life and future incarnations.

Like the Orphics, Pythagoras preached "non-killing." Ovid invests in his mouth a passionate sermon directed against animal food. Some ancient authors, on the contrary, prove that Pythagoras forbade use in food only certain parts of the body of animals. But it is reliably known that the later Pythagoreans completely abandoned meat food (17). This abstinence was complicated by numerous ancient taboos of folk beliefs.

The social ideal of the sage was the aristocratic form of government, but what was meant was not the domination of the Eupatrids, but of the "aristocrats of the spirit". U feeder Power, according to Pythagoras, should be people initiated into higher knowledge.

To some extent, for these purposes, the Pythagorean Union was formed. He was not a party or a simple community, but a real *religious one. order*. Some historians like to compare it to Masonic lodges. Excluding the Buddhist Sangha, it was the only one in the entire ancient world.

The Pythagoreans had not only their own hierarchy, ritualism and esoteric doctrines, but they were bound by strict discipline and obedience. Members of the Union passed

the temptation, remaining in silence for several years ([18](#)). Much attention was paid to the development of musical culture and mathematical Knowledge. Particular importance was attached to in-depth reflections – meditations. Their subject was probably the teacher's sayings. And although most of them it has not reached us, but thanks to meditations, the teachings of Pythagoras lived, were transmitted. orally.

In Croton, the Union gained political popularity for a time. The Pythagoreans even managed to take the reins of power and spread them. power to neighboring cities. According to the testimony of the ancients, preachers of harmony managed well. But politics and wisdom rarely go hand in hand. The successes of the Union were followed by failures, and finally it suffered a complete catastrophe.

In 510, a revolt broke out in Sybaris, located north of Croton. demos. The eupatridic rulers were expelled. Several hundred of them asked shelters with the Crotons. To accept them was to challenge a stronger neighbor. During the popular assembly, the Crotons were inclined to extradite the fugitives. But Pythagoras advised to take them under protection. He disapproved of democracy. in which, perhaps, he saw a chaotic beginning.

War broke out between the cities. Although the Crotons had three times less strength, they won: a fierce battle ended with the complete defeat of Sybaris. But it was impossible to stop the wave of social change: across Greece and in its colonies the power of the aristocracy was overthrown. It was Croton's turn. Seeing this, the elderly Pythagoras left the city.

Meanwhile, the union's position was becoming increasingly precarious. Leaders he desperately resisted attempts to establish popular rule in Crotone. This turned the majority of citizens against them. One rich croton, by Named Kilon, he organized a real persecution of the Pythagoreans. It was said that once upon a time he himself asked to join the Pythagorean Union, but was not accepted, and now mercilessly he took revenge on the people who rejected him. He spread the most vile about the brotherhood. he soon achieved his goal of the complete fall of the power of the Pythagoreans.

The denouement of the struggle was tragic. During the popular unrest of the elder The Unions urgently gathered for a council in the house of a noble citizen. In here they were overtaken by an angry mob: the house was set on fire, and only two people managed to get out of the flaming edania ([19](#)).

For the Pythagoreans came the years of persecution. Their doctrine was ridiculed, and they themselves were declared enemies of the Fatherland everywhere.

Nevertheless, scattered groups of disciples of Pythagoras preserved his teachings. Even if it did not lead to any lasting religious reformation, but, even limited to narrow circles, it has produced a galaxy of talented philosophers and scientists. Pythagoras' ideas about the One, about harmony, about eternal foundations the universe, about the immortality of the spirit had a fruitful effect on development ancient philosophy and science. Through Aeschylus, Plato, and Euclid, Pythagoreanism passed the baton to future generations.

Thus, not possessing such a mighty religious gift as India. or Israel, Greece still managed to win great spiritual treasures for the world in the sphere of cognition and religious thought.

NOTES

Chapter Six

PEACE AS HARMONY. PYTHAGORAS

1. In his famous work, Copernicus directly refers to the Pythagoreans (Philolaus and Ecphantus) as their predecessors (*N. Copernicus*. On the rotation of the celestial spheres. Moscow, 1964, p. 12).
2. Pythagoras, as defined by one of the historians of religions, "the only founder of a religion whom, as we know, he knows the Greek World" (*A. Golverd*.— In kn. "Illustrated History of Religions" Shantepie de la Saussey, Vol. II, p. 265).
3. *Herodotus*. History, I, 95.
4. *Clement of Alexandria*. Stromaty, I, 62.
5. A. Makovel'skii. The Pre-Socratics, Vol. I, Pythagoras, 4, 8, 11.
6. See. *F. Sorleston*. And History of Philosophy. N. Y., 1962, v. I, p. 45. In the last century, L. Schroeder tried to prove that that Pythagoras borrowed the foundations of his doctrine from India (see: *L. Schroeder*. Pythagoras and the Indians.— Journal of the Ministry of Public Education, 1888, No. 10-11, pp. 1-73.). Schröder's attempt was considered by many authors to be a failure (see *E. Zeller*, Essays on the History of Greek Philosophy, Moscow, 1913, p. 41). However, there is currently some probability that Indian ideas could penetrate eastern Greece through Iran (see: *A. S. Voiget*. Comparative Religion. London, 1955, pp. 74–75, 129).

7. *Porphyry*. *Vita Pythagoris*, 9.
8. *Ovid*. *Metamorphoses*, XV, 61. Lane. S. Shervinsky.
9. A. Makovel'skii. *The Pre-Socratics*, Vol. I, *Pythagoras*, 5.
10. *Ibid*, 7.
11. There is an indication that Pythagoras owns the book "The Sacred word" (A. Makovelsky, *Dosocratics*, Vol. I, 19). But most of the ancients he knows Pythagoras only as an oral teacher. See, e.g., *Josephus*, *V. Arion*, I, 63.
12. *Ovid Metamorphoses*, XV, 62–72.
13. *Ovid*. *Metamorphoses*, 252–258.
14. *Porphyry*. *Vita Pythagoris*, 19; see: M. Eliade. *The Same Myth of the Eternal Return*, 1965, p. 120.
15. *Aristotle*. *Metaphysics*, I, 5, 986a, 15.
16. A. Makovel'skii. *Pre-Socratics*, Vol. I, p. 61.
17. *Strabo*. *Geography*, XV, 716, A. Makovelsky. *Pre-Socratics*, Vol. I, 9; *Ovid*. XV, 75 pp.
18. *Clement of Alexandria*. *Stromaty*, V, 11.
19. *Polybius*. *World History*, II, 38, 10; *Iamblichus*. *Vita Pythagoris*, 248.

Chapter Seven

IONIAN SAGES

Asia Minor, 650-540 BC

*In Greek philosophy, the concept
of a universal Order governing
nature found its fullest expression.*

Cd. Dawson

The vanguard of the Greek civilization revived after the decline there were, as we can see, Ionian cities. So it's only natural that it's there was laid the foundation of ancient science. One of the main centers of mental life of Ionia was *Miletus*, founded by once enterprising navigators. In the era of colonization, this port was at the very turn of the Greek world and the East. The Phoenicians were partners and competitors of the Milesian merchants, the city had close ties with Egypt and Persia. People met in the harbors of Miletus many tribes, dialects and beliefs.

At that time, the East was experiencing its last cultural flourishing. Seventh century was marked by the creation of the famous Nineveh Library, the revival of Egyptian art, the foundation of a medical school in Egypt and the completion of the Encyclopedia of Amenemipetus. In the sixth century, under Nebuchadnezzar, it came to life again Babylonian culture. Decrepit civilizations seemed to want to look back. back and take stock of its centuries-old development.

The Greeks greedily pounced on the treasures of foreign wisdom and were not ashamed. call themselves "disciples." We have already seen that the Orphics and Pythagoreans are many were indebted to Eastern ideas. But to the same extent, these ideas served. the impetus for the birth of scientific and philosophical thought of the Hellenes.

If among the Chaldeans and Egyptians science was still the property of the priests, then in Greece it has already acquired a completely secular character. In Miletus, the first in history, the separation of philosophy as something independent. Unlike from theosophy and theology it can be defined as an attempt to know and comprehend the existence of Man, nature and the supreme Principle *regardless* of the religious Revelation.

What did this milestone in human history mean? A step forward? Liberation mind from addiction? Progress of knowledge of the highest type? That's what some people

think. Other on the contrary, they see in the emergence of abstract philosophy a real "fall" a mind that has broken away from the origins of truly spiritual comprehension (1). Both views are only partially valid, and both seem to follow to be accepted with great reservations.

First of all, the *separation* of science and faith was necessary in order to so that they can mature without interfering with each other. It's natural a stage in the history of the spirit. Empirical knowledge, the study of nature and abstract thought demands its own "rules of the game", and the invasion of this area by religious Doctrines mixing the two planes of knowledge constrained science. And on the other hand, religion does not depend on science, since its sphere is by nature deeper than scientific investigations. Emancipation of science and philosophy from the patronage of theological theories cleared the way for both knowledge and faith.

With all this, we should not forget that science and metaphysics do not exist. completely autonomous. A person who comprehends the truth is not an epistemological Mechanism: In its efforts to solve the world's mysteries, it always proceeds from intuition, akin to faith. Let scientific knowledge develop according to formal-logical the laws, the postulates of it , whether a person realizes it or not - are some *unprovable* statements that he accepts as obvious to themselves. In other words, the starting point of science is related to faith. This is confirmed by in our time, even such exact disciplines as physics or mathematics (2). Suffice it to recall the names of Einstein, Bohr, Russell.

The separation of the two types of cognition of reality has greatly helped the understanding. their borders and nature. But this differentiation has often been neglected. were violated, and conflicts arose. Theologians tried to impose their own on science. theory, and representatives of natural science and philosophy, forgetting about a priori scientific premises, unjustifiably expanded their powers: they endowed reason omnipotence, seeing in it *the only organ of* knowledge for all dimensions of being.

This "rationalism" can indeed be called "original sin." Thinking. His mistake was that he declared reason to be the supreme judge, ignored all layers of reality except the empirical and the intelligible. Rationalism dissected the living knowing subject, man, narrowing his possibilities. He did not notice how much the "scientific" picture of the world depends on something else, rather than observation and logic, namely from an internal attitude, a landmark the thinker, his *vision* of reality is faith.

On the example of Greek philosophy, all these features of rational cognition are already quite clear. She showed both strength and weakness. a mindset that considers itself independent of faith.

* * *

After all that's been said, it may seem strange to say, that the main goal of Greek philosophy was to seek God. But in reality, to Him, as the primary Reality, the mental gazes of the greatest were turned. minds of antiquity. It fell to them to take the place of priests and prophets in Greece, to rise above folk beliefs. Beginning with the denial of the particular features of paganism, Hellenic sages in search of a holistic worldview sought to develop the idea of supreme Unity. Both ancient science and philosophy revolved around this. (3). From their very first steps, they refused to serve. only practical needs, and put in the first place selfless thirst Truth. Of the first Milesian philosopher and scientist Thales, Plutarch said: "He went beyond what was needed for practical needs."

Confidence in the existence of a single supreme Principle for the entire universe was the core intuition of Greek philosophy. To base this intuition it was worth the greatest effort. We, the people who grew up in other religious and scientific traditions (even those who stand outside of religion), the idea of unity the divine principle appears to be more or less natural. But for it was supremely difficult. Let's remember at least what kind of struggle Monotheism was established in Israel, remember that the idea of polytheism remained dominant in most of the old civilizations, and then we will be able to appreciate the feat of the Greek philosophers and to understand the difficulties that stood in their way. The intuition of Oneness did not have for them the certainty that Revelation gives, and the more intense must have been the efforts of the intellect, which was building its invisible building.

* * *

Empirical science, brought from the East to Ionia, brought to life the first attempts to create a complete picture of the world and understand its origin. *Thales - Milesian* (638–548), whose name is usually associated with the beginning of Greek He was an encyclopedically educated man for his time. As a merchant, he gathered a wide variety of information during the journey. In 585, the whole of Miletus was amazed that Thales was able to predict the sun. eclipse. (This is what he learned in Egypt.) He had no equal in his knowledge of geometry, meteorology, agriculture. Later it was even said that it was he invented the Greek calendar (4).

Such people in this trading city were appreciated, the rulers willingly invited they were in the service and well paid. But Thales, who chose an independent life sage, evaded all tempting offers. He's completely gone into the world. your thoughts (5). All that he knew about luminaries, plants, mathematical laws, prompted him to look for some common *First Principle*. - "archae", from which all things would flow. Absorbed in this problem, Thales has turned into a typical scientist-eccentric, not

noticing what is happening. around. There were many anecdotes about his absent-mindedness in the city. So, they say, that one day he fell into a well, looking up at the sky. In old age, when Thales began to see poorly, he increasingly spoke of his indifference to everyday life. vanity, that there are no boundaries between life and death. When pranksters asked why doesn't he die, he replied to them with the same joke that he didn't care. – live or die.

Only a few sayings have survived from Thales, which were probably not recorded by himself. The most reliable of them concerns exactly that mysterious the "archae" that gave birth to the universe. It says, "Everything comes from water." (6). Aristotle considered this to be a conclusion drawn from He wrote that Thales identified "archae" with the water element, "probably observing that everything is fed by moisture and that the very warmth of it is born, and she lives." Therefore, the Milesian philosopher was ranked by Aristotle among those who saw "in matter the unified principle of all things" (7). (This statement it was also accepted by the defenders of the view that the progress of science leads to materialism.)

Meanwhile, in light of everything we know about Thales and the ancient cosmogony, it is highly doubtful that the philosopher's First Foundation led to the "water" concept of the First Foundation. scientific erudition. If we recall his acquaintance with the East, we are forced to let us admit that Thales, when he says, "Everything is from the water," is not acting as a naturalist, but as an heir to mythological tradition.

Recall that even the Babylonians, Egyptians and Phoenicians talked about the original Water Chaos. Similarly, Homer called Oceanus the forefather of all that exists. Indian myths claimed that the universe was originally "just a sea." (8). We find the same idea in the Upanishads written by in an era close to the time of Thales: "The earth, the airspace, the sky, mountains, gods and people, cattle and birds, trees and grass, predatory animals together with worms, mosquitoes, ants are all just the forms of water" (9).

Myths about the monsters of water Chaos - this is the source of the Thales cosmogony (10). But these myths were at least more logical than the idea that it was unreasonable. the element is the First Foundation of the cosmos. Such a thought was alien to Thales. In Aristotle we read: "Some have also said that the soul is spilled into perhaps because of this, Thales thought that everything was full of gods" (11). In other words, "arche" is not just a water element or matter, but a spiritual one. Whole. Elsewhere, Aristotle cites Thales' view that the soul enclosed in stones. And according to Aetius, Thales taught that "everything is animated." (12). Only because of this is the possibility of all diversity substances, states, living beings and spiritual forces.

The idea of an undivided living whole is, in fact, already an attempt to define the nature of the Godhead. And Thales, like the Orphics and Pythagoras, adheres to the ancient pagan doctrine of the birth (or outflow) of the world from the *Pramatherin* divine *Lon*.

* * *

Вторым великим ученым Милета был *Анаксимандр* (610 — 546). Он один из первых в истории предположил, что земля — это не остров, покоящийся на воде, а тело, свободно парящее в пространстве. Анаксимандра можно считать отцом эволюционизма, так как он думал, что человек произошел от живых существ, возникших в водной среде ([13](#)).

Ученик Фалеса, Анаксимандр также был увлечен задачей найти Первооснову мира. Мифические «воды» в роли «архэ» его уже не удовлетворяли. Истоком всего он мог признать только нечто отличное от всех известных природных начал — Сущность, являющуюся «причиной самой себя». Для характеристики этой Сущности философ, видимо, считал недостаточным любое позитивное определение. Поэтому в своей книге «О природе» он назвал ее *Апейроном* — Беспредельным.

Сочинение Анаксимандра было утрачено рано, и поэтому уже древние спорили о том, что крылось у мудреца за термином «Апейрон». Аристотель в своей критике предшествующих систем склонен был видеть в Апейроне понятие какой-то фантастической сверхстихии. Но он же, говоря, что Апейрон «бессмертен и непреходящ», называет его «божеством».

One thing is certain: by using the word "Infinite," Anaximander wanted to to emphasize the indefinability and unconditionality of the cosmic Principle. Even by for purely logical reasons, it should have been recognized that it surpasses all. concrete images of the world. The negative concept of Apeiron is reminiscent of the teachings Brahmins. After all, even there it was argued that the Absolute is not limited to any earthly definitions and terms. The concept of Anaximander is quite possible it would be expressed in the words of the Chandogya Upanishad: "The finite is contained in the Infinite" ([14](#)). Recall also that Lao Tzu called the Tao "foggy and unclear."

This similarity can hardly be considered accidental. After all, Anaximander lived in the heyday of the Orphic movement. He could get to know him and perceive him. from him features close to the Eastern teachings. In particular, the influence of Orphism indicates Anaximander's view that the worlds "arise periodically and disappear." Anaximander's affinity for Orphism is even more evident from his a mysterious dictum concerning the origin of things: "What are all things of? receive

their birth, and at the same time they return, following necessity. All of them at one time punish each other for injustice" (15). We will not go into the details of the dispute here, which continues and still. But whatever shade the philosopher gives to these words, it is clear that he is referring to the cosmic cycle in which things born of the Absolute return to Him, and that their fate is determined by "justice." In here there is an identity with the teachings of the Orphics, who spoke of metempsychosis and retribution.

So, Anaximander made in comparison with Thales another step forward on the way to the idea of a divine Whole. He placed it above the elements, proclaimed Absolute "all-encompassing and all-governing", "one", "eternal" (16). He imagined the Absolute-Nature relation as a repetitive process. birth and absorption.

However, as a naturalist, Anaximander did not go further than these the most general statements. He apparently didn't do any direct religious things. conclusions from his teaching, which remained only an abstract theory

But among Anaximander's listeners was an itinerant singer who turned the cautious conjectures of the scientist into a weapon, with his point directed against old beliefs.

* * *

The name of this singer is *Xenophanes*. He was born around 580 in Ionian the city of Colophon. In Miletus, he was led by curiosity, the desire to listen. glorified sages. From his youth, the restless mind of a colophon disturbed him. doubts and questions. Everything aroused a burning interest in him: the secrets of nature, the origin but the main thing that attracted him was the problem of true faith. Profession the wandering rhapsode could not have been more in line with his nature: he could travel around many cities, learn a variety of customs and manners. "Here's the thing. for sixty years," he said on the slope of days, "like me with my thoughts. I'm on Greek soil, and then I was twenty-five." Asia Minor he was forced to leave with other Greek refugees who were fleeing. from the Persians. As early as 546, the Persian king Cyrus subdued Ionia, and in 496, the rebellious Miletus was taken by the attack and destroyed by the troops of Darius. I.

After that, Xenophanes led a wandering life for many years, earning on bread by playing and singing. Everywhere he goes: in noisy harbors, on wooded coasts, in the mountains, he looked closely at everything, listened, pondered and drew conclusions. In the Syracuse quarries he found prints marine animals. This led him to the conjecture that there was no time here, on the spot. land, the sea waves were noisy. There were no mysteries and amazing things, which were noticed by Xenophanes' keen eye.

Even more food for thought was provided by people. What just did not happen meet rapeseed: ruined cities, crowds of immigrants. He considered bird-headed gods, conducted conversations with priests, as well as with sailors and merchants, who went to distant lands. He was introduced to different religions and rituals. and could compare them.

His first conclusion was a distrust of human opinion. As religions contradict each other, it should be recognized that people's knowledge of the higher the world is relative, if not false at all:

*There was no husband like this, and there will never be, who would
know the Truth all about the gods and about all that I now say,
Even if someone said the truth: how could he know,
Truth or lie he said? Only ghosts are available to people.*

However, Xenophanes did not stop there. He said, "Not from the beginning. the gods have revealed everything to mortals, but gradually, by searching, people find the best." This is a very important testimony to his views. On the one hand, it detects his belief in the possibility of approaching the truth, and on the other hand, the conviction that it happens gradually. Thus, the sage overcame his relativism. and encouraged people to seek the truth.

Around 540, Xenophanes came to Southern Italy and settled in the seaside the city of Elea. With Pythagoras, who at the same time found a second homeland in the "Great Greece", he was not familiar, but established close ties with the Orphic brotherhoods. It is even said that when Xenophanes was captured by the Persians, the Orphics ransomed them. his.

Becoming a permanent resident of Elea, the rhapsode remained a wanderer at heart or, it is better to say, an eternal "stranger". He composed poems in which he loved. to make fun of the manners, fashions and superstitions of fellow citizens. A favorite target his satire was a cult of physical strength prevalent in those days. For him The dignity of a person was assessed not by the strength of the muscles, but by his mind. "Our strength," Xenophanes said, "is much better than the strength of men and horses." He condemned tyrants, but also had little confidence in democracy, ironically speaking of the "wisdom of the majority".

Xenophanes led a modest, almost poor life: he was the enemy of luxury, though and did not reject the simple joys of life. This forerunner of Socrates considered himself not only a singer, but also a preacher, a teacher, a moralist. Jokes, puns, with a caustic mockery, he stirred the thought, making you think. Like Pythagoras, he spoke with disgust about Homeric mythology:

*That among mortals is reputed and branded a blasphemy,
That on the gods to erect our Homer and Hesiod dared:
Steal, and adultery to create, and deceive each other cunningly.*

Not only that, he generally came to believe that all these pillar-shaped, beast-headed and the humanoid gods he saw in his wanderings— nothing more than a simple fiction of people:

*If the hands were owned by bulls, or lions, or horses,
If they were to write, exactly people, they could do anything,
horses would be likened to the horses of the gods, the image of
the bullish Dali would be immortal bulls; their appearance everyone would
compare with that breed, which he himself is numbered on earth.
Black write the gods and snub-nosed all Ethiopians,
Blue-eyed their own and blonde write the Thracians.*

But that's not all the poet wants to say. Let human superstitions give birth to gods in the likeness of human beings are the truth that the wise comprehend. To her Xenophanes came by long reflection, it was prompted to him by observations of nature, the teachings of Anaximander and his own mind. The poet speaks of it in words that sound like solemnly and inspired, like a prophetic saying:

*GOD IS ONE, between mortals and among gods the greatest.
To a mortal, he is not like either his sight or his soul.*

Here is Greece's first open opposition to traditional religion! Along the brilliance of a wandering rhapsode, the brilliant Olympus fades and becomes insignificant. and in all things the presence of the One is revealed... While Thales, Anaximander and Pythagoras, in his doctrine of the world Substance, came into contact with the Indian Xenophanes is closer to the Hebrew prophets. That intimacy will be more. it is more obvious if we turn to Xenophanes' verses on vocation Singer. The lines that captivated Pushkin, who gave them in a free arrangement, paint a picture of a festive meal. She's never been without a man. with a harp. But if previous singers glorified "titans, giants, centaurs," then Xenophanes refused to resurrect these harmful "nonsense" and does not want to glorify ancient wars. In the hymn, he will speak of the true God:

*First of all, the wise men of
God must praise themselves, in the tunes of the saints, in the words of grace.
And those who poured out wine, who made a prayer that he would give us the power
to create the truth - this is the best lot,
Drinking is not a sin for a person, if only he could return home.*

Thus, the festive meal should, according to the poet, give birth to a person. bright thoughts and feelings; rejoicing in the circle of friends, he must remember that God is the source of life, that he helps people "create the truth." It's the best sacrifice for the glory of the Godhead.

* * *

While noting this "biblical" nature of Xenophanes' views, one should not. it is less important to remember that similarity does not mean identity. Greek sage, proclaiming the unity of God, places other gods as if on the lower levels. celestial hierarchy, while Xenophanes' contemporary Isaiah II knows, that there is only one God above the world and "there is no other" (Isa 45:4).

Xenophanes understood God's relationship to nature in a different way. The Thought of the Higher The beginning for him is inseparable from the contemplation of the visible sky, whose immense space seemed to him a real Epiphany. Hence the doctrine of God as *a Being omniune*. It is "fused with everything" and encompasses the universal Realm. " Everything one and immutable, and this is God, never born, eternal, spherical." These words subsequently caused bewilderment to Aristotle, to whom the thought of the physicality of the Godhead seemed ridiculous. Meanwhile, Xenophanes' teachings were quite consistently. By acknowledging that God is "everything" ("gene kai pan"), he is no longer could see the differences between Him and nature. In this, the Colophon is a faithful disciple. the Milesian natural philosophers and Pythagoras, who were also unaware of this distinction. For Xenophanes, God is like the soul of the world:

*He sees all, all thinks, all hears,
But, without strength, everything shakes him with a reasonable spirit,
Forever in place one motionless he dwells,
To move from place to place is obscene for him.*

So, before us is the pantheistic *monism* peculiar to the Upanishads, but with the only difference that the Brahmins saw the world as *the temporary* embodiment of the transcendent God, and for Xenophanes the Supreme was the whole and forever included in being.

But be that as it may, the teachings of the Greek rhapsode were bold and radical. for that time. Xenophanes' predecessors, moving away from folk religion, came only to the idea of a single First Foundation of the cosmos. Xenophanes did "Copernican revolution", recognizing this First Foundation as the Godhead, which people should be honored.

However, this coup had an impact only on the "lovers of wisdom", he did not shake popular views. Neither the mystic Pythagoras nor the rationalist Xenophanes did not have enough power to change the religious consciousness of the Greeks. This gap between philosophy and popular beliefs has persisted to the point of the end of antiquity. Neither the Occult was able to bridge between them. mysticism, no

philosophical conjecture. And the prophets in the biblical sense of Greece I didn't know. Therefore, the further fate of religious thought continued to remain. associated with a thin layer of the intellectual elite. And this, in turn, determined the predominantly theoretical, speculative character of the Greeks teachings about God.

NOTES

Chapter Seven

IONIAN SAGES

1. The first point of view is characteristic of all studies rationalistic and materialistic directions. The second is being developed authors such as, for example, *Prot. V. Zenkovsky* (Fundamentals of Christian Philosophy, Vol. I, 1960, p. 9 p.) and especially *L. Shestov*. (Sola Fide.—Only by faith, t. I. Paris, 1966).
2. See: *J. Schrader*. Science is the source of knowledge and superstitions.— "The New World", 1969, No. 10, p. 207
3. See also hereof. *I. Korsunsky*. Fate ideas about Boge..., p. 209 p.
4. See: A. Makovelsky. The Pre-Socratics, Vol. I, pp. 9, 10, 18, 22; *Diogenes Laërtius*. The Life, Teachings, and Sayings of Husbands Who Became Famous in Philosophy, 1897, kn. 1, p. 13 cl.
5. A. Makovel'skii. Pre-Socratics, Vol. I, p. 10.
6. A. Makovel'skii. Pre-Socratics, Vol. I, pp. 10, 27.
7. *Aristotle*. Metaphysics, I, 3.
8. *Shatapatha*, XII, 1, 6 Cf.: Iliad, XV, 246.
9. *Chandogya*, II, 4, 26.
10. On the connection of Thales' cosmogony with the myths of the Ocean and Aristotle pointed out Styxe (Metaphysics, I, 3, 983b, 6). This connection is recognized even those authors who consider the Ionians to be "unconditional materialists" (*S. Lurie*. Essays on the History of Ancient Science. M.-L., 1947, p. 37. Cm. See also: *E. Meletinsky*. Myths of the Ancient World in Comparative — Typology and

interconnection of the literatures of the ancient world. Sat. Articles. Moscow, 1972, p. 74).

11. *Aristotle*. O soul, I, 5, 411a, 7.

12. A. Makovel'skii. Pre-Socratics, Vol. I, pp. 20, 27.

13. See: *Diogenes Laërtius*, kn. 2, p. 57

14. *Chandogya*, II, 4, 6. "Absolute," rightly so. Remarks S. Trubetskoy, there can be no other way to present primitive *thought*, as in the form of indifferent unity, indefinite infinity. Herein meaning the philosophy of Anaximander... is the philosophy of naturalistic henotheism" (*S. Trubetskoy*, *Metaphysics in Ancient Greece*, p. 156). Therefore even if we accept, as some authors think, that Apeiron means infinity material world (see, e.g.: *M. Karinsky*. Infinite Anaximander. SPb., 1890, p. 1), this does not deprive the concept of the Infinite of its divine of absolute nature, for among the Ionian natural philosophers, spirit and matter are still inseparable. Cm. on various interpretations of Apeiron's idea: *E. Mikhailova* and *A. Chanyshev*. *Ionian Philosophy*. M., 1966, p. 53 sl.

15. *Anthology of World Philosophy*, I, p. 273.

16. Aristotle (*Physics*, I, 3, 203b, 10-15) directly names Apeiron is divine (see: W. Jaeger. *The Theology of Early Greek Philosophers*. Oxford, 1967).

Chapter Eight

ARE PARMENIDES AND HERACLITUS THE TWO ANTIPODES?

Elea and Ephesus, 540-465 BC

*The object of religion, falling from the sky of spiritual experience into the plane of reason,
inevitably splits here into aspects that
are mutually exclusive.*

P. Florensky

Xenophanes lived to a ripe old age, and already with him became A philosophical school called *the Elean School* (1) was formed. Its founder was the noble Pythagorean *Parmenides* (born c. 515). After going through initiation into the mystery, he became disillusioned with theosophical doctrines. and became interested in preaching Xenophanes. But, being a person prone to distraction He sought to translate the ideas of the Colophon into the language of strict logic. What for Xenophanes was the subject of living intuitive conviction, Parmenides turned into a speculative problem that requires justification. So some consider him the first Greek philosopher in the strict sense of the word.

Parmenides developed his system in the book "On Nature", which has been preserved only partially (2). Its poetic form is only a tribute to the era. Its author is primarily a metaphysician, not a poet, his poems are abstractions. in half with complex allegories.

The book begins with a story about how the mysterious chariot of the goddess draws the author to the gates of Day and Night, which are opened before him by Justice. This form is probably prompted by the rites of the mysteries (3). But here we are talking about initiation into other mysteries: the mysteries *of pure reason*.

Xenophanes' central idea of the all-one Godhead was only outlined in poems of the rhapsode. Expressions such as "God fused with everything" were for Parmenides is most likely just a metaphor. It was necessary to give the system a slender and logically provable.

Parmenides' train of thought was something like this. Nothing arises in the world from nothingness and is not destroyed. Hence, Being *exists* and it cannot cease to exist. When the Pythagoreans believe that is near being is emptiness, "nothingness", they assert a logical absurdity. The cash itself the void shows that it *is* and therefore is part

of the Being. But if so, then it is impossible to talk about any "failures" in Existence: it is one and absolutely whole. This follows from the idea of the continuity of the Whole. It is a Reality that cannot be derivative or transient. In other words, since the Absolute is *everything*, it is actually there is only *one*:

It does not arise and is not subject to death.

The whole everything, without end, does not move and is homogeneous.

It wasn't in the past, it won't be, but everything is in the present.

Without a break, one. Will he find the beginning? (4)

This seemingly strange thesis is very similar to the fact that asserted the Advaitism of the Upanishads. With one decisive effort, the mind tries to separate yourself from the world around you and break through to the deepest foundation of everything. But after all, a person cannot see it, and the Universe is in front of his eyes. From Parmenides comes out in a way also similar to that of India. He questions the value of cognition through the senses, announces human sensations are deceptive. They, according to the philosopher, do not lead to True, but only give rise to "dokos" - "opinion". With this word Parmenides means imperfect, approximate knowledge, and often completely false. For In order to overcome the danger of "opinion", you need to part with the usual Way of thinking:

Do not let the accumulated experience of the habit of

Sighting bother you, tongue and insensitive ears.

With your mind you will solve this problem that

I have given to you (5).

These words mark a great moment in the history of philosophy. In them - the rejection of naïve trust in feelings. The essence of being cannot be known by the imperfect Guns. Needless to say, how important this was for science, in which many of the discoveries went against the immediate obviousness?

But Parmenides goes even further. He argues that rational cognition Existence is possible only because the main thing in a person – his thought – is identical. with divine all-encompassing thinking:

The same thing is thought and what she thinks about.

Without the Being, the thought cannot be found —it is uttered in the Being.

There is no other way and there will be no other way (6).

Whatever a person thinks about, in the very process of thinking, he enters the immediate contact with the universal Being, except for which there is nothing.

Parmenides completes the initial stage of Greek thought. Thales and Anaximander spoke of a single Foundation of the world, Xenophanes of a God who merged with the

cosmos, and finally his disciples, the Eleates, bring this line to the extreme logical Limit. Either: If everything is God, then there is nothing but Him. Third not given (7).

Nevertheless, it was completely impossible for the philosopher to deny the living diversity of the world. with difficulty; and, in the end, Parmenides, having abandoned the soil of pure logic, tried give him at least some place in Being. It turned out as if "on the surface" immutable Wholeness is a kind of pseudo-existence, a mirage of fragmentation and movement. Thus, in the monism of Parmenides, the outlines began to be vaguely outlined. Plato's future doctrine of two worlds, the visible and the ideal (8).

But if the apparent world still somehow exists, then is it possible to explain its origin? After all, the concept of the Absolute logically excludes motion, and changes.

Therefore, resolve this problem by staying within the limits the laws of pure thought, impossible. The Upanishads resorted to myth here. about the divine Game, in which Brahman then spilled out of himself the world, then absorbed his. Parmenides also turned to a mythical image. But he didn't find anything. better than to summon from the darkness the ancient ghost of the ancient goddess Rock. She is according to him, there is that Necessity that gives rise to the world of the deceptive Moreover, she finds herself in the role of Parmenides in the role of the true ruler of God-Being himself and defines his whole, perfect nature:

*One and the same, all there, by itself dwells,
Without changing, it. Mighty Necessity
Keeps in its shackles, limiting it around (9).*

This was the verdict of natural reason, which inevitably remains within *the natural* categories. These categories excluded the idea of love and freedom. as the basis of reality. Both are inseparable from the *miracle* of the creative. an act whose concept stems from another miracle, Revelation.

* * *

The abstract paradoxes of the Elean School could only attract sophisticated ones. minds accustomed to the world of abstractions. Because naturally, no arguments The Eleates did not protect their concept from attack. Religious thought had to to speak not only of the One, but also to explain the world and human life. The answer to this need was the teachings of the older contemporary Parmenides. - *Heraclitus*. He proceeded from what permeates the life of nature and society. out of *motion*, and therefore created a view diametrically opposed Elean.

Heraclitus (540–470) lived in the Asia Minor city of Ephesus (10). He witnessed the political storms that shook his homeland for years. The hegemony of the Lydians, the

invasion of the Persian peninsula, the struggle of democracy with tyranny and eupatrids - this was the environment in which life passed a philosopher who proclaimed "strife" to be the driving force of nature.

Like Pythagoras, Heraclitus was a person who made a great impression, though not always favorable. Unlike the Croton Theosophist, he became famous. His writings. They have come down to us in passages that are quite explanatory. His nickname "Scoteynos" is Dark. Readers are probably having a hard time internalized his capricious, aphoristic style of presentation, in which there was little consistency and coherence. Even Socrates jokingly admitted that all, what Heraclitus understood is fine, but perhaps even better is what he didn't. I got it. Another ancient author wrote: "Do not read quickly the book of Heraclitus of Ephesus. Right, this path is very difficult to traverse. Darkness and gloom are impenetrable. But if you were introduced into it by an initiate, it would become clearer to you than the sun." (11).

One of the reasons for this "darkness" was that Heraclitus was a philosopher-poet, and not because he wrote in verse, like Parmenides, but because of his very style Philosophizing. He has an image, a metaphor, a picture everywhere. Unlike from Parmenides, he followed not logic, but intuition, *guessing* the true the essence of things. And the best way to express his epiphanies is apparently recognized aphorisms and paradoxes.

On the other hand, it is very similar that he deliberately hid his thoughts. into an esoteric shell inaccessible to the court of fools. At the very beginning of the book "On Nature" he explicitly says that people, having heard for the first time the truth, although they existing from the century, "turn out to be unreasonable" and can barely accommodate it (12). But there are few of them either. And he compares all the others. with those who, having awakened from sleep, act unconsciously. The truth is one, but "the majority lives as if everyone can have their own special understanding" (13). Here it is appropriate to recall the role that in antiquity played esoterism. Biblical prophets who sought to do their sermon the public domain, were an exception. Priests of Egypt and Babylon, Indian Brahmins, Greek Mystagogs, and Hierophants Guarded the Mystery of Their Teachings a blank wall, hiding it from the uninitiated. This prevented widespread spreading the most lofty ideas and leaving it to the "people" old superstitions and myths.

Greek philosophers generally did not have esoteric doctrines. However and they tried to limit the number of their adherents to the chosen ones. Heraclitus, on the other hand, in general, he was a loner who openly expressed contempt for people. Permanent complaining about the stupidity of his fellow citizens earned him another nickname: "Weeping philosopher". In his assessment of people, he sometimes reached the point of bile and misanthropy, and one can only wonder how this

descendant of the royal family escaped exile. from Ephesus. "The crowd is saturated like cattle," he said, and democracy meant for him, the dominance of these "beasts". Like Pythagoras, he believed that the country must be managed by the "best". "One for me is equal to ten thousand," he said. Heraclitus, if he is the best" (14). When a Philosopher's Friend Herodorus was expelled by a vote, Heraclitus said that the Ephesians it remains now to choke and put the city at the disposal of children. He's demonstrative. neglected public duties, preferring the privacy of the cave, or galleries of the Temple of Artemis. When the citizens reproached him for being wise. a man playing dice with boys instead of participating in life He answered them, "Scoundrels! It's better for me to do that than to lead. state affairs are with you."

Until the end of his days, Heraclitus lived with contempt for fools. People believed that it will not leave him in the other world. This is evidenced by the epitaph, carved later on the philosopher's tomb:

I'm Heraclitus. Why are you haunting me, ignorant?

I am not for you, but for those who understand me.

Three myriads are more precious to me than one, and nothing of a myriad,

So I say here at Persephone now.

Heraclitus' hostility to democracy attracted attention at the Persian court, where the people's power was disliked and feared. It is even said that the king himself Darius invited the philosopher to become his adviser. But then in Heraclitus he spoke Greek. He proudly replied, "All people deviate from the path of justice. Commandment their lives are greed with foolish stubbornness, and they seek only vanity. I personally do not wish harm to anyone and I can not call any person my own. Enemy. But I despise the hustle and bustle of the yard and will not allow my foot to set foot on Persian soil. I am content with little and live as I want." In this reply – the whole of Heraclitus: a few words convey both his life credo and character. He does not want to sell his wisdom, he does not want to be obliged to anyone, for his independence is most precious. It is easier to imagine him as a beggar on the road, rather than a courtier.

This position of looking at people from a height, although it acquired Heraclitus unflattering. the glory of the proud, however, helped him to find his way to understand the world. More he was afraid of shackling himself to the power of tradition. "It should not," he wrote, " to act like children imitating their parents" (15).

The Sage of Ephesus honored the mysteries and oracles, but belonged to the popular faith. negatively and even intolerably. In his opinion, Homer deserved a rose and Exile; he invoked heavenly thunder on "night vagabonds, magicians, bacchantes, bacchantes, mystov" (16). Pray to the statues in his eyes it was like "talking to the houses in vain." He chuckled at him as well. cult of dying gods: if they are gods, they

cannot die, and if mortals, then they should not be worshipped. Not only on the "crowd" poured "Crying Philosopher" their sarcasm. Philosophers and poets – Hesiod, Archilochus, Xenophanes, Pythagoras - He gave everyone devastating characteristics. In short, wise he thought, apparently only myself, but this somewhat comical feature is one of the first great thinkers of Europe was associated not just with pride, but with the consciousness of one's mental identity.

* * *

Those who like to identify the Hellenic spirit with hedonism and the thirst for the sensual It is useful to recall how Heraclitus felt about this "ideal". "If happiness were the pleasure of the body," he said with irony, "happy. we would call bulls when they find peas to eat" (17).

What, according to Heraclitus, is the highest purpose of man? He called it "fornein" and "sophia" — understanding and wisdom. "Understanding – the greatest virtue, and wisdom in speaking the truth and acting in harmony with nature, heeding it." Hence, contrary to Parmenides, who postponed Nature into the world of "opinion", Heraclitus believed that it is possible to know the truth by turning to the visible. "What we are taught by sight and hearing, I value most of all," he said. he, making only one caveat: "Eyes and ears are bad witnesses for men, having rough souls" (18). Heraclitus went on to emphasize, that philosophers should be well aware of many things. But for the Ephesian himself. this requirement played only a secondary role: questions of natural science, unlike the Milesians, he had little interest. He considered awakening to be the most important. in a person of a special inner hearing and vision, which help to catch the innermost rhythms of the universe.

The essence of Heraclitus' intuitive discovery is expressed in the short formula "*panta rey*" – everything flows (19). With an unprecedented hitherto With clarity, the philosopher felt being *a cosmic process*. Like the Buddha, he saw the whole world as something in a relentless race. (20). Nothing is permanent: life is replaced by death, wakefulness - sleep, flourishing - withering, cold - heat. Then going down, then rising, the waves of being sweep by, at every moment everything enters a new one. the phase or form of existence. "You can't enter the same river twice", "run over more and more waves" (21).

Heraclitus even resorts to an expression reminiscent of Indian paradoxes. and says that we simultaneously "exist and do not exist" (22). This was contrary to the logic that Parmenides placed so highly. But for Heraclitus, *contradiction* was one of the fundamental properties of the universe. Though he criticized Pythagoras, but accepted his dualism and considered the struggle of the opposite. began the law of nature: "Struggle is the father of all things and king"; "The struggle is universal ... all things

are born through strife" (23). But the creative power "strife" is not just in the confrontation and confrontation of the poles, but in their connection. "He who is at odds with himself comes into harmony, self-healing. the harmony of the bow and the lyre" (24). Thus, through duality a unity is formed, which in the process of becoming polarizes again for a new synthesis. "Out of all arises the one, and out of the one all arises" (25).

By asserting the relativity of rest in the universe, Heraclitus anticipated major trends in modern physical representations (26). He could not come to these ideas through research and experimentation, but he had an epiphany. their thanks to their amazing gift.

In philosophy, Heraclitus became Hegel's predecessor; it is clear that marxists as well wanted to introduce the "ancient dialectic" into their pantheon. That being said, they usually referred to the famous dictum of the philosopher: "This cosmos, the same for all, no one created, neither of gods nor of men, but he always was, is and will be an eternally living fire, naturally flaring up and naturally extinguished" (27).

Three conclusions are drawn from these words: about the materiality of cosmic matter. in Heraclitus, on his atheism, and on a purely natural regularity that, according to his teachings, he rules nature (28). However, at the nearest these conclusions prove to be a stretch.

First of all, Heraclitus' "Fire" is far from the same as the usual element. flames (that is, one of the four principles of ancient physics). He's not just a principle. unity, appearing behind the visible picture of the world process, but it is "reasonable" by its nature (29). This supreme unity "does not want to to be called by the name of Zeus", that is, it is the supreme Deity and at the same time does not coincide with Zeus of mythology (30). "Fire", except He is defined by the philosopher as the "judge" of the world (31). In in one of the aphorisms, Heraclitus directly calls the unity of opposites "God" who "changes like fire when it is mixed with smoking and is denoted by the name of the pleasure that everyone receives from it" (32). This teaching is religious-pantheistic (33). Recall by the way that the fire element in both India and the Old Testament was considered a special form of theophany, a manifestation of the Godhead (34).

Further, denying that the cosmos was created by the gods, the philosopher says nothing, which might confuse the most zealous admirer of the Olympians. After all, mythology never endowed them with the qualities of creators. At best, they were considered organizers or rulers. The eternity of the cosmic whole was the oldest the idea of all paganism.

Finally, when Heraclitus speaks of a pattern, he means by it's not just a "natural" fact. This universal law is a philosopher for the first time calls *logos*, a term very broad in meaning. It can be translate as "word", and as "thought", and as "law", and as "mind" (35). The logos in Heraclitus is the beginning that determines all the processes of the transient of the world, its rational essence, similar to what man is aware of in himself like reason. This kinship of thinking and the "hidden harmony" of the cosmos is a philosopher. emphasizes, calling both logos. "Going to the limits of the soul, their not you will find, even if you go all the way: so deep is she possessed by the Logos"; "the soul has a self-enriching Logos." And by analogy with the human mind The logos of the world manifests itself as "the plan that arranged everything" (36).

The source of the Logos, according to the teachings of Heraclitus, is undoubtedly the universal Fire. The sage reluctantly calls him God; after all, the word "God" for the Greek was too connected to the characters of mythology. However, when you need to show, that the supreme Mind transcends the thought of man, Heraclitus resorts to the word "God." "The wisest of men," he says, "is a monkey before God" (37).

With all this, for Heraclitus the natural philosopher, the Godhead is not a living personal the beginning, but most likely the Force, inseparable from the cosmic cosmos. Like Xenophane, the Sage of Ephesus can be called a pantheist. Materialistic people agree with this. its interpreters. All the more bizarre is their attempt to squeeze In Heraclitus teaching in its framework with the label of "elemental materialist" (38). This is contradicted not only by the very essence of the philosophy of Ephesus, but also by the entire style. his mindset. He was not a mystic, but his worldview is permeated with feeling. sacred reverence for the Supreme.

* * *

The ancients said that Heraclitus "eliminated peace and stillness from the universe"; from this a seemingly legitimate conclusion was subsequently drawn: Parmenides and Heraclitus - Antipodes. Moreover, Heraclitus thus turned out to be some kind of exception. in the history of ancient thought, which represented the basis of being static. However, this fall of Heraclitus from the general tradition was not complete. Claiming that there is nothing permanent in the world, the philosopher nevertheless saw the changeable Panorama something eternal and permanent. It was the divine Fire, to which "everything was exchanged" (39).

There is another feature that unites the teachings of Ephesus with the ideas characteristic of for the ancient worldview as a whole. Only superficial similarities allowed some authors to bring heraclitus's "panta rey" closer to Bergson's teachings about the World Process. After all, Bergsonian philosophy is only one of the options. the doctrine of Becoming inspired by the Bible. Heraclitus after Anaximander and

Pythagoras accepts the idea of the cyclical nature of world life. He believed that at certain, very large intervals, the cosmos returns into the primordial fiery state and then is born of Fire. In this cycle it turned out that "the path up and down is the same". Hence, stories no, you can't expect new steps to perfection ahead. The state of the universe, created by the fighting forces, the state of humanity, immersed in "strife", seemed *eternal to Heraclitus*.

Perhaps this view was one of the sources of the philosopher's melancholy. and explains his mysterious words that eternity is the game of a child rearranging checkers (40). The world was portrayed as purposeless and even meaningless; people are fleeting participants in the endlessly recurring drama, "having been born, they seek to live and thereby die." And then? Heraclitus rejected the traditional the doctrine of Hades and only vaguely hinted that "men after death expect, what they don't hope for or imagine." He probably believed into some form of posthumous existence. Maybe it was a connection. with the World Fire, followed by a new inclusion in the flow of the rotating Universe...

Be that as it may, it all sounded pretty pessimistic. But here, however, it is appropriate to ask the question: how to reconcile the picture is meaningless a boiling universe with a higher Intelligence, with the Logos? Heraclitus gave a decisive answer. and sounding very stern: "For God all things are beautiful, good, and just, and people took one as just and the other as unjust (41). This means that the Divine being lives its own life, that it *does not is associated* with a person, does not take into account him. Human beings are only suffering beings, generated by the cosmic "game of checkers", where "everything is beautiful, good and fair". The Supreme Flame is "detached from everything." He's on the other side of humans. Values.

A person for his own benefit must reconcile his life with the natural one. The wise can find joy by contemplating the panorama of cosmic spontaneous combustion in his mind. and fading, can revel in its grandeur and immensity. That's what he's at least in. to some extent will reward himself for the insignificant role assigned to him. he is in the universe. For his world is only a "special case" of the whole moving. of nature, it obeys the same laws of becoming and death as the elements.

* * *

A strange story was told about the death of Heraclitus: as if a philosopher was trying to to cure himself of illness, smeared with dung, and the dogs, mistaking him for a beast, torn apart. This tale of a ridiculous death (most likely fictional) may to be a grotesque symbol of the fate of Heraclitan philosophy. One of the first thinkers in history, the Sage of Ephesus spoke of the Logos, of the rational World Order, but he also eventually came to the "dehumanization" of this order, to the recognition of

eternity of the child's amusement. Something similar to what happened to him happened. and with Parmenides, who, seeking the Deity in the realm of pure thought, returned eventually to the idea of Rock. Both philosophers had one vulnerability: they wanted to build a theology without separating the Divine from nature, the spirit. from matter. It is natural, therefore, that the features of the natural world: extramoral regularity and determinism were transferred by them to the higher Reality. To overcome this confusion of the two planes of being tried the last philosopher, which was given to the world by Asian Greece.

NOTES

Chapter Eight

ARE PARMENIDES AND HERACLITUS THE TWO ANTIPODES?

1. Usually the emergence of this school is associated with Xenophanes, but in the strict sense of the word, he can hardly be called the head of the philosophical directions (see: *M. Mandes*. Eleates, 1911, p. 100).
2. For the full text of the fragments of the poem, see. *A. Makovelsky*. The Pre-Socratics, Vol. II; *M. Brush*. Classics of Philosophy, Vol. I, pp. 22–25.
3. On the connection of the poem with the rituals of the mysteries, see: *D. Thomson*. The First Philosophers. Moscow, 1959, pp. 275—276.
4. *Parmenides*. On Nature, VIII, 3-6. Lane. M. Dynnik.
5. *Ibid.*, I, 34-36.
6. *Ibid.*, VIII, 34-36. Lane. S. Trubetskogo.
7. Parmenides, identifying God and Being, expresses this the thought is: "To be or not to be at all is the resolution of the question. Eat being, but not being at all" (VIII, 15; IV, 3—4).
8. *Parmenides*. On Nature, VIII, 28-31. "Here," says S. Trubetskoy, - the main flaw in the thought of Parmenides is revealed: his one is limited by his own abstraction; it forced to be one; and yet some fateful force is forcing him in an incomprehensible way. to create a ghostly world of phenomena" (*S. Trubetskoy*, History Ancient Philosophy, Vol. I, p. 108).

9. It is a relative recognition of the reality of the world of "opinion", or multiplicity, in the system of Parmenides was, contrary to many old authors, proved by Trubetskoy (East of Ancient Philosophy, I, p. 106 p.) and especially convincingly justified by Cassidy (see: *F. Cassidy, From Myth to Logos (Becoming Greek Philosophy)*. M., 1972, p. 240 p.).

10. Testimonies about the life of the philosopher are collected in *A. Makovelsky. Pre-Socratics*, Vol. I, p. 135 p.

11. *A. Makovelsky. Dosokratiki*, Vol. I, p. 139

12. Fragments from the book of Heraclitus in the classical edition There are 139 Diels (of which 126a - 139 are considered dubious and forged). They have been translated many times into Russian (trans. *G. Tsereteli* - in Appendix to Kn.: *P. Tannery. The First Steps of Ancient Greek Science*. SPb., 1902; trans. *V. Nilender* — M., 1910, together with the text of the original; trans. *A. Makovelsky* - in the first volume of "Dosokratikov", per. *P. Blonsky* - *Hermes*, 1916, No. 3; per. *M. Melon* - in *Sat. "Materialists" ancient Greece*", Moscow, 1955). Here we quote from a new translation of *B. Sokolov*, made from the 2nd edition of Diels (1964). It's published In the annex to kn. *E. Mikhailova and A. Chanysheva "Ionian philosophy"*.

13. *Heraclitus. Fragments*, 2.

14. *Ibid*, 49.

15. *Ibid*, 74.

16. *Ibid*, 14.

17. *Ibid*, 4.

18. *Ibid*, 55, 107. For more details, see: *M. Mandes. On the Theory of Knowledge of Heraclitus*.— *Sb. articles in honor of V. Buzeskul*, 1914, p. 71 cl.

19. Actually, this formula does not exist in the extant fragments of Heraclitus. In the words quoted by Plato (*Cratylus*, 402a), Heraclitus says "panta rei", i.e. "everything moves", but in fact both expressions identical.

20. There is something similar in Heraclitus' teaching on the universal Flow with the Buddhist doctrine of "dharma".

21. *Heraclitus. Fragments*, 91, 12.

22. Ibid, 49a.

23. Ibid, 53, 80.

24. Ibid, 51. This refers to the image of the bowstring and strings that, being pulled, perform an action and return to their former position.

25. Ibid, 10.

26. "We can," says W. Heisenberg, "say that modern physics in a sense closely follows the teachings of Heraclitus. If you replace the word "fire" with the word "energy", then almost exactly the statement Heraclitus can be considered a statement of modern science" (*W. Heisenberg. Physics and Philosophy. Moscow, 1963, p. 41*).

27. *Heraclitus. Fragments, 30*. Some translators with a certain reason, they translate "cosmos" as "world order".

28. See, e.g., *V. Asmus. History of Antique Philosophy. M., 1965, p. 27*.

29. Fire is called by Heraclitus "eternally alive". Hippolytus, from whose book the 64th fragment is borrowed, says that, according to Heraclitus, "this fire is intelligent and that it is the cause of the entire world order." (trans. V. Nylender).

30. *Heraclitus. Fragments, 32*.

31. Ibid, 66. There is undoubtedly an eschatological one here. hint.

32. Ibid, 67.

33. Catholic philosopher Fr. Copleston believes, however, that the definition of "pantheist" in this case is not entirely accurate; he believes that the term "monism" is more appropriate for all pre-Socratic systems, i.e. In them, the Divine is not an object of religious reverence (see: *F. Sorlestop. A History of Philosophy, I, p. 77*). However, the mystical coloring of the Heraclitus sayings makes it possible to make an exception for him among other pre-Socratics.

34. On the mystical meaning of the symbol of fire in ancient teachings see an interesting study by *M. Gershenzona Gulf Stream (Pg., 1922)*, which draws analogies of the Heraclitan Fire with symbolism India and the Bible. For the various interpretations of Fire in Heraclitus, see: *M. Mandes. Fire and the Soul in the Teachings of Heraclitus. Odessa, 1912*.

35. See: *S. Trubetskoy. Uchenie o Logos and his stories. M., 1906, p. 13 sl*.

36. *Heraclitus*. Fragments, 54, 45, 115, 41. In a word "design" here is translated a term that may well mean "mind", "mind" (see: *I. Dvoretzky*. Ancient Greek-Russian Dictionary. Ed. S. Sobolevskogo. Moscow, 1958, p. 327).

37. *Heraclitus*. Fragments, 83.

38. See: *F. Cassidy*. Philosophical and aesthetic views of Heraclitus of Ephesus, Moscow, 1963, where the pantheistic character is recognized teachings of Heraclitus, p. 114.

39. "Heraclitus emphasizes in every possible way the stay in the shift, constancy in change" (*A. Losev*. History of Antique Aesthetics. M., 1963, p. 368). The same idea is emphasized in *S. Averintseva* (Ancient Greek "literature" and Middle Eastern "literature", p. 252).

40. *Heraclitus*. Fragments, 52.

41. *Ibid*, 102.

Chapter Nine

FROM THE RATIONAL WORLD TO THE WORLD MIND. ANAXAGORAS *Athens, 500-430 BC.*

*Let matter be eternal or created,
let there be one passive principle or
let it not exist at all, it remains clear
that the whole is one and proclaims a single Mind.*

J.-J. Rousseau

After the fall of Babylon in 538, the Empire of the Persian Kings Akhmenidov became the greatest world power, whose satrapies stretched from Egypt and Asia Minor to India. The power of the Iranian monarch did not encroach on local customs, language and beliefs, so in a number of countries the Persians found support. When the Achmenid forces invaded Ionia, many Greek poleis volunteered. Here the new rulers pursued the same policy of tolerance. The only thing they sought to abolish was the democratic form. Board. Therefore, resistance to the Persians was mainly provided by cities where people's power reigned. The Ahmeneids were unwilling to accept that the European Greece is still independent and democratically ruled. Therefore, they set as their goal to break its main center - Athens.

In 490, the fleet of Darius I landed in Greece. Sparta refused the Athenians and they had to take the brunt of it. But, against all odds, Darius was unable to conquer Athens. Under the Marathon there was a famous a battle in which the Greeks forced the enemies to retreat.

Ten years later, Darius' son Xerxes made a new attempt. But the Athenians have already managed to build their own fleet in the naval battle of the island of Salamis the Persians were completely defeated. Subsequent victories of the Greeks finally closed Ahmenaid's way to Europe.

Since that time, Athens enters the era of its highest prosperity. City becomes the true center of the Hellenic world, a symbol of its unity and freedom. Neighbors seek to make an alliance with the victors. Panhellenic a coalition led by Athens. The fortress, burned down during the war, is being rebuilt the best masters. One of the most influential tribunes is the theater, reformed Aeschylus. The Athenians have a lot of leisure, which they spend in the square, participating in political disputes and listening to impromptu speeches of speakers. The city is boiling in the consciousness of its

power and independence. It's coming the time of the great rise of ancient culture - "Pericles Age".

Around this time, *Anaxagoras* (500–428) arrived from Ionia to Athens. scientist and thinker, a native of the city of Clazomen in Asia Minor ([1](#)). He came from the family of a Persian subject of Hegesibul, a wealthy landowner. Anaxagoras had little interest in farming, his only passion was science. He listened to the Milesian scholar Anaximenes, got acquainted with philosophical theories and scientific discoveries, the number of which grew every day. Especially he was struck by the doctrine of natural philosophers about the laws of the cosmos. Anaxagoras tried everywhere to find signs of this unified and perfect system of the universe. He discarded old tales of the sun and concluded that it represented it's a fiery hulk. Looking at the meteorite, he made a bold assumption, that celestial bodies are blocks of stone. Anaxagoras was the first to explain the reason solar eclipses, studied mathematics, worked on the theory of perspective and put forward an original hypothesis of the origin of life. Anticipating Arrhenius and Thomson, he suggested that "living seeds" were brought to our planet. from the world space ([2](#)).

Particularly remarkable was anaxagoras' theory of primary elements. Universe. He did not go to her in a speculative way, but inductively. His attention attracted by transformations in the body that metabolizes food. From this observation he concluded that there is a common, invisible to the eye, material the basis of everything, containing the beginning of all things. These Elements Scientist called "seeds" or "homeomerics" "like parts", and believed that their number is infinite. Although, unlike Parmenides, he did not speak of a single about many "things", he recognized his theory of the indestructibility of being. No matter how much the primary elements are divided, we can never come to nothing, to absolute emptiness.

Gradually, a majestic building of the Universe opened up before Anaxagoras, riddled with regularities, a universe where every insignificant speck of dust has his place. The joyful feeling that the contemplation of this cosmic *harmony* brings was for Anaxagoras a source of purification of the spirit and a path. to a perfect life.

Once, a man offended by fate turned to a scientist with the words: why is it worth living in this world? Anaxagoras replied, "To contemplate the sky. and the order of the entire world order." He said that the purpose of his own life is "speculation and the freedom that flows from it" ([3](#)).

* * *

Anaxagoras did not leave his homeland as a fugitive. Athens attracted him by the fact that in them he hoped to find better conditions for science and dissemination. their

views. Relatives complained that Anaxagoras abandoned his father's estate, but he easily abandoned it in their favor. To the reproaches that he was leaving the fatherland, Anaxagoras replied that his true homeland was heaven.

Anaxagoras became the first philosopher and naturalist to enter the Attic soil. In Athens, he amazed everyone with knowledge and acquired a lot of pupils and listeners. After all, until now, philosophy and science have remained the property of Ionia and Italy. Thinking Athenians have long needed a man who gave them the foundations of a new worldview. Among the disciples of Anaxagoras were the tragedian Euripides, brilliantly formed hetera Aspasia and Pericles, with whose name the classical era of Athenian democracy is associated.

Pericles was elected head of government in 444. He was a talented orator and politician, a subtle connoisseur of art. He finally formulated and affirmed the principles of the rule of law, completing the work of Solon and his relative Cleisthenes. In one of his public speeches, he said: "Free from all coercion in private life, we are not publicly breaking laws... Repetitive competitions and sacrifices from year to year give the soul the opportunity to get a variety of rest from work, as well as the decency of the home furnishings, an everyday pleasure, which banishes despondency. Moreover, thanks to the vastness of our city, everyone flocks to us from all over the earth, so that we enjoy the benefits of all other peoples with the same convenience as if they were the fruits of our own land" (4).

Of course, in these words you can see an exaggeration inherent in any political speeches, but the main features of the Athenian system are reflected here correctly.

Under Pericles, art literally "went out into the street", without losing anything. "We love beauty without whimsy," Pericles said. "and wisdom without effeminacy... We build monuments everywhere we are good and evil."

At this time, on the rock of the Acropolis, the Parthenon and other temples grew, glorifying Greek classics. Pericles' friend Phidias creates a new tribe with his statues of gods, or rather superhumans. Another person close to the ruler is Herodotus. — became the father of ancient historiography. In his fascinating books he describes many of the countries he has visited and the events he has known and read about or heard. Together with the tragedian Sophocles, Phidias and Herodotus enter the circle of Aspasia, whose patron was Pericles. It was the archon's own world, and here, unlike in public places, he expressed aloud thoughts that had to be hidden from the crowd. Naturally, Anaxagoras with his scholarship and bold theories appealed to these people.

For the Clazomenian himself, the heyday of Athens was further proof of the significance. Reason is not only in nature, but also in the state. He saw beneficial consequences. intelligent laws, admired the creations of human genius and more and more he was convinced that only Reason is the true organizer of everything. He alone turns blocks of marble in statues and temples. All human culture is the fruit of reason. The formation of troops and the constitution, the Parthenon and pottery workshops - all these are the brainchild of Mind.

When constellations flickered over the moonlit Acropolis, the scientist peered into the sky and couldn't help but wonder if he was able to chaos by the mere transformation of the primary elements into a harmonious one the order of the cosmos? Isn't there reason behind this order as well? This conclusion came as something completely natural.

Anaxagoras called the world's sentient principle "Nus" – a word that translates as "meaning", "mind", "design" (5). In his book, the scientist wrote: "No thing arises or is destroyed, but is connected from existing things and are separated." But what drives these processes? "And united, and separated, and separated, Anaxagoras replies, "all this was determined by Nus. And how it should be in the future, and how it was what now no, and as it is- everything was arranged by Nus, as well as the rotation that is now being performed. the stars, the sun, the moon, and the separated air and ether" (6). So the study of the intelligent structure of the world turned out to be the path leading to the *idea. of the World Mind*.

As if anticipating the modern doctrine of entropy in physics, Anaxagoras argued, that chaos is a natural property of things. Outside of Mind, the world is only a mess. the accumulation of matter, only the Mind tells it the structure. In the beginning, he said Anaxagoras, all natural elements "were mixed, and then put in order the divine Mind" (7). In short, it was Nus who did The universe is what it is, the realm of order, he is its "organizer" and "autocrat" - Autocrat.

The idea of a rational principle inherent in the world has already been expressed by predecessors. Anaxagoras. But neither the Milesian philosophers, nor Pythagoras, nor Heraclitus could to separate spirit from matter. He called Nus "Reason independent and with nothing. not mixed" (8). True, being more of a naturalist, Than a philosopher, Anaxagoras had not yet fully comprehended the special nature of the spiritual. So even though he wrote that Nus "acts through thinking," he's all. he called it "the finest and purest of all things" (9).

For a person of our day, this definition does not fit in with the fact that Anaxagoras has a God (10). But let's remember that the Olympics the gods were drawn to the

Greeks in bodily form. Overcoming this feature of the ancient thinking began only after Socrates.

From the old paganism, Anaxagoras also borrowed dualism, and the idea of the eternity of the world Law. Like mythological gods-organizers, Nus was not his Creator, but only something or someone who brought him in. the world is in order. According to one ancient author, the scientist believed that "the beginning of all Mind and matter, and Reason is the active principle, while matter is suffering." (11).

But, despite all this, in the person of Anaxagoras, religious and philosophical thought took the greatest step, and one must agree with Aristotle, who said, that a man who has recognized Reason as "the culprit of the beautification of the world and all things of the world order, appears as if sober compared to empty words those who have spoken before" (12). Therefore, with the teachings of Anaxagoras subsequently linked the first, so-called "cosmological", proof the existence of God. In the strict sense, it cannot be called "proof". And in general, the divine super-being cannot be "deduced" on the basis of data. of the created world. Nevertheless, the knowledge of nature can give some *testimony* about the Creator, to which the apostle Paul pointed out in the Epistle to the Romans and which gave rise to in many people a reverence for the world Mind.

* * *

As long as Pericles was in power, Anaxagoras was able to boldly and openly express his Views. But the time has come when the authority of the illustrious archon has been shaken. An opposition group emerged calling for a stricter and dreamed of the tyrannical domination of Athens over the entire Greek world. The idle crowds of townspeople that Pericles tried to occupy with work turned into into an influential parasitic class living off government handouts. These lower classes of the "demos" were well aware that their carefree life depended on wealth flowing from the "allies". Extremist leaders constantly warmed up the militant mood of the people began to press Pericles. However, he still was considered the head of the nation, and therefore neither Cleon is the leader of the radicals, nor Thucydides - The leader of the aristocracy could not immediately achieve his fall. However, they decided. hurt him in a more subtle way and launched a campaign against Aspasia's circle.

Increasingly, voices were heard accusing Phidias of being on the shield. Athena of the Parthenon depicted himself and the archon, and her face was given the features of a hetera. This was seen as blasphemy. In addition, Phidias was accused of stealing precious materials given to him for the construction of the temple. As a result, against The sculptor was prosecuted, and the end of his days he spent in prison.

The next victim was Aspasia. Like Anaxagoras, she was from Asia and had no right of citizenship. Pericles left his wife for her, and this has given rise to countless ridicule and mockery. Crowd with I listened enthusiastically to the flat witticisms that unleashed comic poignancy on Aspasia. Actors. To top it all off, she, like Phidias, was accused of blasphemy, and only the intercession of Pericles, who humiliatingly begged for his girlfriend, saved her from execution.

The turn now was for Anaxagoras ([13](#)). In 432 at the suggestion of the fortune teller Diopithmus in Athens passed a law prohibiting occupation meteorology as undermining popular faith. Demanded to be brought to trial persons who "propagated the doctrine of celestial bodies." It was a direct attack. to Anaxagoras. His books were banned. Even Pericles couldn't protect his friend.

Anaxagoras argued that the sun is not the chariot of Helios, but a red-hot one. heavenly body. This was enough to fall under the influence of the new Law. He was particularly active against the learned demagogue Cleon, a champion. strong power. They remembered at the same time that Anaxagoras came from a country under the control of persians, and therefore could sympathize with them.

About further events, sources say differently. They say that Anaxagoras was taken into custody, where he continued to investigate while awaiting trial. the square of the circle. According to some reports, Pericles succeeded in replacing the execution with exile. Whether the trial took place at all is unknown ([14](#)). We only know, that around 430 a ship sailed from the harbor of Piraeus, which was to take Anaxagoras back to Asia Minor. It is said that when he stepped on deck, the exile said, "It is not I who are losing Athens, but Athens that is losing me."

Whether these words were actually said or not, at least they are fair.

Anaxagoras spent the end of his life in the city of Lampsacus, where he was surrounded by love. and respect for citizens. On the grave of the scientist, they put a monument with the inscription: "Here lies Anaxagoras, who has penetrated to the extreme limit of truth in knowledge. of the celestial cosmos."

But in Athens, Anaxagoras was not forgotten. His books continued to be read after Ban. His followers observed strict secrecy and when handed over. to each other manuscripts took oaths of allegiance. The hatred of the "guardians" is not could destroy the invincible pursuit of knowledge. And yet the "schools of Anaxagoras" didn't arise. The scientist did not satisfy the most demanding minds. Reasons it was in the very spirit of Athenian culture. It folded under the direct influence of Eleusis, Delphi and the Dionysian tradition. In here Orphic mysticism was popular. People

were looking for an answer to the deepest questions being and burning life problems, and Anaxagoras instead taught im physics.

The young Socrates took up reading the books of the Clazomenian with hope, but did not find he had what he was looking for. He liked the idea that reason is the cause of everything, but later it turned out that Anaxagora's Nus reported only purely the outer push of the universe. And how it is specifically connected with the world of things remained unclear ([15](#)). Aristotle compared Nus to "the god of the machine." which the playwrights lowered onto the stage to facilitate the denouement of the play ([16](#)).

On the one hand, these claims against the Anaxagoras system were true. Nus, like the "first Engine" of later deists, was almost only mechanical. the root cause of motion and order. Otherwise, he seemed to be inactive. But, on the other hand, too much was demanded of Anaxagoras. He was a scientist, and God was primarily a "cosmological hypothesis" to him. Anaxagoras in the search for a higher truth he has reached the point to which science can lead, and stopped on the doorstep. He saw the action of the Godhead in the principle of regularity, but within the universe itself, he was looking for only natural causes.

If he had faith, it can be compared to Einstein's religion. which was to admire the intelligence of the cosmos. Requests of the same Athenian the seekers of truth went much further. For them, in general, all natural philosophy was too detached from the basic problems of man. After all, no wonder the books almost all natural philosophers were called "On Nature". But is it enough to take as a basis for nature when it comes to the mysteries of human destiny? At the end Does it really matter whether the universe came from— from water or air? — and what was its beginning? Isn't it more important to know what the good is and the evil that awaits man upon death, that dominates life: blind Destiny or divine Justice? All these questions worried the Athenians more, than the philosophy of nature, which as a worldview has exhausted itself. Have to it was to look for new answers and ways. But before those paths began to loom. Ahead, Greek thought has passed through a period of crisis in which they have decided its main directions.

NOTES

Chapter Nine

FROM AN INTELLIGENT WORLD TO A WORLD MIND. ANAXAGORAS

1. The primary sources of the biography of Anaxagoras are given in *A. Makovelsky* (Dosocratics, Vol. III). New translations of these texts given (in the manner established by Diels) as an appendix to the book by *I. Rozhansky* "Anaxagoras. At the Origins of Ancient Science" (Moscow, 1972). On this edition are given further links.
2. See: *Xenophon*, Socratic Works, 1935, p. 175.
3. *Anaxagoras*, A, 29, 30.
4. *Thucydides*. *Istoriya*, II, 37 sl.
5. See: *I. Dvoretsky*. *Drevnegresko-russkii Dictionary*, Vol. II, p. 1138.
6. *Anaxagoras*, B, 12.
7. *Ibid.* A, 40.
8. *Ibid.* B, 12.
9. *Aristotle*. *Physics*, 4, 203a, 19; *Anaxagoras*, B, 12. Nus, according to S. Trubetskoy, "there is still a physical principle: it is undoubtedly *immaterial* and is defined by the opposite of matter; but Anaxagoras does not yet find any terms to express this thought" (*S. Trubetskoy*, *History of Ancient Philosophy*, I, p. 145).
10. *Anaxagoras*, A, 48, 49.
11. *Anaxagoras*, A, 42.
12. *Aristotle*. *Metaphysics*, I, 4, 985a, 18.
13. See: *A. Berger*. *Anaxagoras and Athenian Democracy*.— *Bulletin of Ancient History*, 1960, No. 3.
14. Attempts to restore the course of the "Anaxagoras case" are outlined by *I. Rozhansky* (*Anaxagoras*, p. 277 pp.).
15. *Plato*. *Phaedo*, 97 a, b.
16. *Aristotle*. *Metaphysics*, I, 4, 985a, 18.

Part III
AT THE CROSSROADS

Chapter Ten
PROVIDENCE OR ROCK? AESCHYLUS
Athens, 525-456 AD.

*Life without beginning and end.
Chance awaits us all.
Above us is the darkness unminished or the
clarity of God's face?*

A. Block

Before Socrates, Athens did not have its own philosophical school. But that doesn't mean that the Athenians were in intellectual hibernation. The ideological focus of the city in its heyday, the stage became.

Athenian tragedians occupy in the development of human thought, perhaps not a smaller place than philosophers. They dared to raise questions that natural philosophers either did not raise, or did not put in all sharpness. In the center the focus of Greek drama was not the universe, but man. On his fate tragedy spoke not in abstract treatises intended for a narrow circle of people, but in the face of hundreds of spectators. They knew what theatre meant to the Greeks. and the temple, and the tribune, and the book and that in the language of drama we can talk about the most difficult life problems.

The true creator of ancient tragedy can be considered the Eleusinian *Aeschylus* (525-456). The son of an aristocrat, he was nevertheless a passionate adherent of people's power. A participant in the great battles against the Persians, Aeschylus thought of this war as a struggle. for freedom against despotism. The poet's father was a Pythagorean, and he himself passed through initiation into the sacraments of Demeter. In Eleusis, the fatherly religion appeared before him from her innermost mystical side and instilled awe in Aeschylus. before the ideal of a "righteous life."

Aeschylus the artist was attracted by the archaic grandiosity of the myths; his nature the images of indestructible heroes and formidable gods were close. But through admiration with this primitive world, he kept having a disturbing question. The sharp thought of the poet penetrated into the thickness of mythology, cutting it and forming from the old boulders are completely different statues. It seemed to many then that tragedies Aeschylus is blasphemy, undermining ancient beliefs. It was prophesied that

the playwright die struck by the blow of heaven. One day, when the whole theater is holding its breath, watched the action, the wooden benches collapsed and everyone ran in terror, thinking that a punishing thunder is about to come...

But if Aeschylus can be called a god-fighter, there has never been a god-fighter. so pious. He did not seek to overthrow the gods, but to find in them the true Divine. Therefore, the German historian Eduard Meyer was right when he said, that "all of Aeschylus' dramas are true theodicy."

* * *

At the center of Aeschylus' work is a trilogy about Prometheus. Ancient legend about the titan was consonant with the poetic temperament of the great tragedian. But like how medieval cosmology served as Dante's canvas for the epic ascent from darkness to light, and the legend of Zeus' rival prompted to the Greek playwright only the form in which he invested his innermost Duma.

The plot of the drama has not reached us - the first part of the trilogy, but it is known that that it talked about how Zeus deprived people of fire, the main good of civilization. The only one of the gods who took pity on mortals was the titan Prometheus, daring to steal fire for them from the Thunderer.

An angry Zeus could not kill Prometheus - death has no power over the titan, but he sentenced him to eternal torture. From this moment the tragedy begins. Chained Prometheus is the second part of the trilogy.

Soulless executors of the royal will - Power and Strength - bring a giant to the rock: Hephaestus, though with all his heart, is unable to disobey Zeus. A sharp blade pierces Prometheus' chest, his hands tightly attracted. chains to stones; and a friend of the people, as if crucified over the noisy sea, remains just waiting for Zeus' eagle to come down to torment him.

While the hammer blows rumbled while the executioners did their thing, Prometheus remained silent. But as soon as they leave, the titan erupts with loud screams. and reproaches. High, true Aeschylus pathos breathe accusatory words Prometheus. He calls the whole world as witnesses, calls out to Mother Earth, to the Ether, to fast-winged winds, rivers and waves: "Look what now, God, I endure I'm from the gods!"
(1)

The choir of marine oceanids responds to the call of the sufferer; they persuade Prometheus obey. And the good-natured Ocean says, "Thou shalt not climb on the horn, thou shalt not forget, that an unaccountable king rules" (2).

But that's not Prometheus, he knows he's suffering for a good deed, and he's not going to renounce it. He foresaw his fate in advance, but nevertheless went on her in the name of "humanity" (3). He is firm, like a rock against which the waves beat in vain at his feet. "Thou shalt not tremble the angry. Zeus!" the chorus exclaims in horror, to the persuasion of Hermes, whom he sends. Zeus finds out the secret of the future known only to Prometheus, the titan replies:

*Do not think that out of fear of Zeus I will become a
woman, I will beg,
Like a woman, wringing her hands,
That he whom I hate will take off
my shackles. Thou shalt not be! (4)*

The fate of Olympus, which was told by the Earth to Prometheus, he will not reveal to his torturer.

In the tragedy, everything seems to be focused on showing the king of the gods. a vengeful tyrant. The appearance on the stage of the mad girl Io - another victims of Zeus' whims - complements the portrait of a despot. Prometheus screams, that he hates all the gods, that in Zeus "justice is arbitrariness", that the massacre of the intercessor of the people is a worldwide disgrace to the lord of Olympus.

At the end of the tragedy, Zeus fulfills his threat— and the rock with the executed, amidst the howl and brilliance of lightning, falls into Tartarus.

From this performance, the audience left, probably deeply excited. and confused. To them, brought up on the ideas of freedom and human dignity, had to make a choice, and, naturally, the sympathies of all were inclined to the noble Prometheus. Aeschylus also achieved this by weaving a lot of political things into the tragedy. Hints. In the replicas of the titan, some recognized the speeches of political leaders, directed against tyranny, and this was the best way to force the public to perceive the old myth as something topical. But if the Athenians had to to recognize Prometheus as right, then how could they reconcile this with reverence. Zeus? One could agree that the supreme god of the Hellenes was only a rude despot whose monstrous image is given in tragedy in all his nakedness? An old conjecture that has been troubling a person since ancient times has resurfaced: what if the Godhead is actually evil? What if Zeus is not a guardian? peace and provider, and a terrible executioner? (After all, some nations have gotten used to it. with such a thought, as evidenced, for example, by the cult of Moloch or the Indian Kali.)

However, Aeschylus' healthy religious instinct helps him overcome this. temptation. He does not yet explicitly say that the Godhead and the Good are one, but he does cry

out. to the freedom and courage of the Greeks, to their sense of human dignity. If Zeus *is as* mythology tells of him, you need to oppose him. to rise up in the name of goodness and freedom, in the name of man, as Prometheus did.

"Chained Prometheus" is a death sentence to a despot god. In tragedy the day is predicted when he will be cast from his throne. A halo the truly divine surrounds the one who gives himself for men, who, like Dionysus, became a sacrifice for their salvation. It is no coincidence that in the rock of Prometheus sometimes the ancient prototype of the cross of Christ was seen.

The third (now lost) part , "Freed Prometheus" - is devoted to reconciliation of the gods. Zeus retained his throne, but only because he refused. from evil, *he changed his very nature*. That's how Fate decided, and it's already not just a blind course of events, but the triumph of truth: Fate demands the same as the moral sense of man. In Aeschylus, she ceases to be hostile. it is a principle of the moral World Order. Supreme God in union with Moira personifies Providence. Aeschylus internalizes this Providence. his former name was Zeus. He did not want to introduce a new religion, but sought to renew Old. His confession of faith boils down to the fact that it is not the tyranny of the dark and the evil. power dominates the universe, but the divine Truth.

In Oresteia, Aeschylus' last drama, this confession is expressed in words, Inspired by religion:

*Whoever you are, the great God,
If you have the Name of Zeus in your
heart, "Zeus" be called.
There is nothing
in the world that compares to you,
You alone will free my soul from vain pain
(5).*

The deity is all-encompassing, it is the alpha and omega of life – the Providenifer and Creator target:

*Zeus is the original cause of everything,
Everything from him, through him, for him,
What is given to a mortal without the will of Zeus?
What on earth is not done by God? (6)*

Thus Aeschylus becomes the direct successor of Xenophanes, the Orphics, And Heraclitus; the stage of the theater turns into a pulpit from which a sermon about the Supreme is heard. A deity who affirms justice in the world.

But in the same "Oresteia" we find other gods: Apollo, Athena, Erinia. Was it a tribute to popular beliefs or did Aeschylus really honor the Olympians? The second is more likely, although it is now difficult for us to understand how this fits together. with the doctrine of a "great God" (7). But more importantly, Oresteia, like Prometheus, raises the question of Dick, the heavenly Truth that should *replace* Moira. The poet turns to the legend of the royal family, weighed down by a curse. Tragedy tries to reveal the meaning of disasters that persecute the Atrid family, not in terms of fatalism, but through the notion of *retribution*.

The Mycenaean king Atreus, taking revenge on his brother, stabbed his children and fed him his meat. The brother cursed Atreus. But the curse had a non-magical effect. and through the sins of the Atrids. Wanting to tame the storm that prevented the start of the Trojan Atreus' son Agamemnon sacrificed his daughter Iphigenia. It excited against him is the hatred of his wife Clytemnestra, who is with her lover Aegistome killed the king when he, barely returning from Troy, crossed the threshold At home. But Agamemnon's children Electra and Orestes prepared the revenge of the criminal mother. Apollo himself demanded from the young man that he, overcoming pity, punish Clytemnestra. A chain of deaths, a chain of murders, mental anguish and the harsh law of retribution – that This is? Fate? No, in Aeschylus it is an evil created by the people themselves.

*Much will give birth to the land
of Gads, the horrors of evil,
The waters are teeming
with Monsters of the sea...
But all that soars high in the clouds,
All that crawls on the ground,
Trembles before the frenzy of the whirlwinds of
turbulent Who could measure
the Audacity of men's ventures?
Who would have indicated the limit
of the Audacious Passion of the feminine,
the Terror and curse of
the Fallen on the human race?
Love, if you can call
love the Mad Lust of female power,
Is more dangerous than monsters, more terrible than a storm (8).*

This uncontrollable avalanche of passions entails a heap of crimes, and as the answer comes revenge. Plunging a sacrificial knife into his daughter's body, Agamemnon prepared with his own hands what the Indians would call Karma. Sin begets sin, one retribution begets another:

*I speak of a bad deed
Multiply many evil deeds,
And all with the original guilt are similar (9)*

In vain, Clytemnestra removed her son from the house. Orestes returns to become Judge and Executioner:

*In the house of Agamemnon the truth today entered
Leo two-headed, murder double (10)*

The responsibility of man is great. Encroaching on the law of Truth, he summons from darkness is a destructive force that, like a storm, bursts into his life. Here where is the unraveling annals of the House of Atrids: it is not arbitrariness that rules in their fate, and a lawful sentence is made: Heaven is harsh but just.

But when will this drama of revenge come to an end? After all, barely Orestes is a tool gods - struck, as from the bloodied body of the mother, like smoke, rise the spirits of revenge - Erinia - and rush after the killer. Distraught with fear and mental anguish, Orestes flees from them and seeks protection at the altar of Apollo.

And then Aeschylus makes an attempt to find a way out of the vicious circle, on the first the look is quite unexpected. It transports viewers from the gloomy world of the ancients. crimes on the Athenian square. The capital of Pallas with its atmosphere alone humanity should strip ghosts of their power. In the enthusiastic verses of Aeschylus his genuine love for his fatherland, born in the years of liberation, sounds Wars.

And — lo and behold! - the gods themselves - Apollo and Athena - provide a solution to the dispute Orestes with Erinia to the civil court - the Areopagus. This is a purely "Athenian" approach. to conflict. As Orestes in the temple of the bright Apollo seeks salvation from Erinia, like Aeschylus in his civic ideals, in Hellenic democracy and culture, in what would now be called "progress", hoping to find protection from the terrible shadows of the past, from the tragedy of life, from everything disturbing and incomprehensible in the world. Athena herself votes on a par with the members of the Areopagus, and her voice determines the fate of Orestes. To soften the anger of the Erinia, they are promised to build in Athens from now on they will not be evil furies, but "good", eumenides. The ghosts of the night are subdued. The drama ends with a hymn:

*Peace be upon the eumenids, the goddesses of the good land of
Pallas!
So decided
the Eternal Moira, the all-seeing Zeus.*

So, according to Aeschylus, human justice is a reflection of justice. Heavenly; people should believe in the supreme Dick and remember that no evil the world does not remain without retribution. It's almost a biblical view of things. The difference here is mainly only in the high role that is in the drama. Aeschylus assigned to a purely human civil principle.

NOTES

Chapter Ten

PROVIDENCE OR ROCK? AESCHYLUS

1. *Aeschylus*. Prometheus, 96. Cit. translated by S. Solovyov and W. Nylender.
2. Ibid., 360.
3. Ibid., 30.
4. Ibid., 1090.
5. *Aeschylus*. Oresteia. Agamemnon, 170–177. Cit. along per. S. Apta.
6. Ibid., 1486–1489.
7. The Difficult Question of a Holistic Religious Worldview Aeschylus is considered in the work of E. Kagarov "Aeschylus as a Religious Thinker" (Kyiv, 1908).
8. *Aeschylus*. Oresteia. Victim at the coffin, 583.
9. *Aeschylus*. Oresteia. Agamemnon, 754.
10. *Aeschylus*. Oresteia. Victim at the coffin, 936.

Chapter Eleven

In the Face of the Unknown. SOPHOCLES

Athens, V c.

*We dream: the world orphaned
Irresistible Rock has overtaken us -
And we are in the struggle with nature as a whole
Abandoned on ourselves.*

F. Tyutchev

In Aeschylus' younger contemporary, *Sophocles* (497–406) Faith in the human principle is even more pronounced. He seems to have overcome the pessimism of the old Greek poets. The panegyric of Sophocles sounds proud and confident in honor of human genius. This is a true creed of "humanism":

There are many great forces in the world,

But stronger than man

There is nothing in nature.

He rushes, invincible,

On the waves of the gray sea,

Through the roaring hurricane...

The conquest of the elements raises mortals to the very top of the natural world; not there are barriers to the mind and energy of people:

Created speech and free thought

Mastered, like the wind,

And the laws were inscribed,

And found shelter under the

roof From the disastrous frosts,

Storms of autumn and rains.

He conquers

the evil affliction And the many-minded man foresees

the future (1).

The very life of Sophocles could influence the formation of such a view of the role. and the power of man. Pampered by fate, handsome, athlete, musician, Sophocles was rich, healthy, surrounded by fans. When Aeschylus returned with the warriors after the Battle of Salamis, Sophocles marched ahead of a procession of young men who met Winners. This is symbolic: Aeschylus fights, and Sophocles sings and dances.

In the atmosphere of the Pericles age, Sophocles was imbued with the idea of the greatness of man. Personality. In his drama *Antigone*, he portrayed a girl who was not broken. threats of a tyrant. (It is in "*Antigone*" that the hymn in honor of human.)

But youth passed, the star of Pericles rolled. Anaxagoras was banished, Aspasia, too; Herodotus wandered in a foreign land. In the summer of 432, Sparta attacked on Athens, the *Peloponnesian War began*, and then it was like the gods themselves. turned against the city of Pallas: a plague broke out, which sowed panic and demoralized the Athenians. In 429, an epidemic also killed Pericles. He died in the prime of his life, without realizing even half of his plans. The Incomprehensible Came and formidable, mercilessly destroying all the plans and dreams of people. But so recently. it seemed that a free life in a free civilized society leads to the final triumph of man, to salvation from all the world's evils!

Sophocles' cloudless optimism comes to an end. He can't anymore like Aeschylus, believe in Providence, Justice, and Civic Ideals Are All collapsed in the face of the Unknown Forces. Under the immediate impression of death Pericles Sophocles writes the drama *Oedipus Rex*, which reflected a change in his thoughts and feelings.

* * *

Tragedy resurrects one of the ancient Theban tales ([2](#)). Pestilence is rampant in Thebes. Desperate people come to their king Oedipus, asking to be saved; after all, Oedipus is a great hero and defender of the people, he was elected monarch after he defeated the bloodthirsty Sphinx by unraveling it Puzzles.

Oedipus sends an oracle to question and receives the answer that the disaster has brought living in Thebes is the assassin of the former king, Laius. But who is this person? Oedipus swears, that he will find him, and confidently take up the case: he summons an old blind soothsayer Tiresias and begs him to reveal the name of the criminal. And that's where it starts to creep in. the inevitable...

Sophocles sets up the viewer to expect a creeping disaster. That the plot is known to him, does not detract from the tension. On the contrary. Tremblingly anticipating denouement, the viewer experiences an eerie pleasure from each accidentally dropped a phrase and a dark hint. It seems that here is one word, one step and everything will remain in secret, but no — it's just a short respite, and Rock is back again continues its offensive.

Tiresias hesitates, he does not want to reveal the name of the murderer, the king insists, becoming irritated and furious. Then the prophet cautiously hints that in

Oedipus himself has "something worthy of reproach." But the ruler is deaf to all warnings: he relentlessly demands an answer and finally receives it:

*And I will make you
fulfill my own sentence:*

Flee from us, do not speak to anyone —

You have defiled the earth with blood, you are cursed!

Oedipus is amazed, but not for a second doubts that the prophet is lying. It's a conspiracy! Then Tiresias leaves, publicly announcing that Oedipus is the murderer of his father. and his mother's husband. The wary king stops the blind man:

Oedipus. Your words are mysterious.

Tiresias. You know how to solve tricky riddles.

Oedipus. Do you laugh at Oedipus' happiness?

Tiresias. That happiness will destroy you.

The king's wrath turns on his wife's brother, Creon: these are his machinations, he wants to seize the throne. But Queen Jocasta intervenes. She laughs. over the prophecy: for It was prophesied to Bark that he would fall at the hands of his son, and so he ordered the child to be abandoned bound in the woods. Killed by Lai was not a son at all, but a robber at a crossroads. Is it possible after that? believe the oracles?

The mention of the crossroads makes Oedipus shudder; he begins in a hurry ask what Lai looked like, how the murder was committed. And every answer fills him with terror. An incredible hunch creeps into his soul. Fear possesses the queen as well.

Oedipus orders to find the last witness , an old servant of Laius, to whom ordered the death of the infant prince. Meanwhile, he says Jocaste, as before arriving in Thebes, he met at the crossroads a daring old man on a chariot that did not want to give way to him. The Old Man Slapped Oedipus with a whip, and he, in a fit of rage, threw the arrogant man to the ground and easily dealt with with his slaves. What if this murdered old man and Bark are one person? But still Oedipus continues to hope. Perhaps this is a mistake, a coincidence? He's ready. seize every opportunity. Jocasta comforts him by reminding him that his son her and Laia died in infancy.

Now they are waiting for the old shepherd. Meanwhile, the chorus recitative sounds like dirge:

*Pride begets tyrants,
And many, satiated with madness,
Higher, All higher leads them
To a cliff into the abyss (3).*

The viewer is ready for disaster. Before him, Oedipus, rushing, suffering, eager to prove his innocence. Meanwhile, it is already doomed.

For a moment, the clouds dissipate. From Corinth arrives a messenger who reports that Polybus, Oedipus' father, has died. In the unfortunate king comes to life again hope. He explains to the messenger that he fled Corinth because he was it is predicted that he will kill his father and marry his mother. But since King Polybus died by his death, then there is nothing to fear! True, the mother is still alive... But here's the messenger, thinking to comfort the king, reveals to him the secret: Oedipus is not the native son of the Corinthian He was found as a child in the woods and adopted by Polybos... From hopes not almost nothing remains. Finally destroy them is the old shepherd, ready already appear before Oedipus.

In vain, Jocasta begs her husband to stop questioning: in blindness he as if forgetting about the danger that may lie in the confession of an eyewitness. He arrogantly declares that he is not ashamed of low birth:

*But I know that there is no shame in the fact that I am a child of Destiny,
of joy giving to all.*

Fate is my mother, and time is my father:

They made Oedipus great

Out of little. I was born of them

And I am not afraid to know my birth!

Alas! These are the last words of Oedipus the King, he will no longer speak as power. Has. Now he learns what kind of "mother" destiny he is, and a new Oedipus will be born: Oedipus is a criminal, Oedipus is a man crippled by Fate.

Threats snatched recognition from the shepherd. Yes, he, Oedipus, was the son of Laius. the one whom he decided to kill, fearing the fulfillment of the prophecy.

"Woe, woe! I'm cursed," shouts the distraught king. But Fate is preparing another blow: Jocasta hanged herself in the palace. With a wail, Oedipus bursts into the bedroom of his wife-mother and the clasps of her belt gouges out his eyes: he is not wants to see more people, no more sun, he asks to be taken away, to hide:

The night is boundless,

Inevitable! Darkness unspeakable,

Death like!

Even brighter in her are the images of blood,

Even stronger is the pain of the memory!

Apollo avenged the disregard for his prophecy. Oh, why wasn't Oedipus killed by a child? Why did someone else's pity save him? He is a son, he is a husband, children his brothers. "No, no! You can't talk about it... I couldn't take it out of people. no one would suffer from me."

This whole nightmare of patricide and incest is compounded for him. the thought of defilement that entails a curse. But *he executed himself*.

In the last scenes of the tragedy, the audience is no longer proud and short-tempered. a sovereign, and a bent blind man, immersed in silent sorrow. He leaves the city is like a plague. And the choir speaks of the futility of human happiness, of the fragility of the lot of mortals, about the omnipotence of Fate, which cannot be overcome no one, not even the winner of the Sphinx.

* * *

This is the great creation of the Hellenic genius. Sophocles saw triumph and the decline of Athens, he was horrified by the senselessness of Pericles' death. The poet realized all the insignificance of earthly hopes. Did he not glorify the power of man, proud the footsteps of the master of the world? But now he's talking about how dangerous it is for a mortal. forget: let him be mighty, what does his power mean in comparison with the Unknown, which always guards him?

Once again, Moira grows above the world like the mask of the Gorgon. No, she's not at all. not Dicke, not the highest good Will, it is only the inexorable order of things, before in which man is powerless. This, according to Sophocles, is the truth of life. In it there is no place for retribution in the sense of moral responsibility. After all, Oedipus was an unwitting criminal. Fate acts like a soulless machine.

Aeschylus identified Rock and Justice. In Sophocles, Moira is also fair, but *what* justice it is! It looks the least like a celestial one. Fishery. It simply acts as a law of causation, indifferent to the inner world of a person. A crime was committed , no matter, deliberately or unwittingly; it is a fact and has equally real consequences. Here is the source of the ancient TERROR FATI - "fear of fate", mute witnesses of which the masks of the Greek theater remain. Convulsive grimaces of these delusional the faces speak of the all-consuming terror of a man overwhelmed by the Unknown.

But, drawing Oedipus's struggle with The Rock, Sophocles could not side with Fate, nor could he have been on the side of the plague that raged in Athens. Therefore he portrayed Oedipus's defeat as the apotheosis.

Suffering makes the ill-fated king beautiful, the audience weeps together with him. Like Satan tormenting Job but not touching his soul, Fate wins. Oedipus only *outwardly*, but internally he remained free; sorrows and anguish clean it up. He is an exponent *of the spiritual* principle, the moral will. Person. The viewer sees his spiritual power and feels his innocence though the tragedy says almost no word about it. And thus Oedipus at the same time turns out to be both the victim and the victor of Destiny.

Did this mean a call for a titanic rebellion against the Unknown? Sophocles probably experienced something similar. But rebellion, as Dostoevsky said, you can't live, and so Sophocles painfully searches for a new solution, trying to return. to the path indicated by Aeschylus.

* * *

Twenty years after Oedipus Rex, the aged poet is again like Goethe. to Faust, he returns to the previous theme and writes the drama Oedipus at Colonus. Its action takes place in the homeland of the poet, in the suburbs of Athens - Colon.

To the sacred grove of eumenides comes a gray-haired homeless old man: this is Oedipus, whom the sons did not want to accept into Thebes even after his passing. Years. Only the tenderly loving daughter of King Antigonus accompanied Oedipus. in all his wanderings.

The elder is inspired by the fact that he got to the eumenides. It was revealed to him by the gods, that it is under their shadow that he will find eternal rest, that here, rewarded for suffering, he will become the bearer of a special gift: where he remains. — dead or alive — peace and prosperity will reign forever.

The colonists, recognizing the infamous Oedipus in the blind, beg him to leave City: They fear the wrath of the gods. The king tries to touch their hearts with a story about his fate, asks not to drive him away at least for the sake of his daughter. And here for the first time he talks about his guilt, proving that he is more of a victim than a criminal. In his words, Sophocles puts a new view of sin: he does not want more. reconcile with the mechanical notion of filth. That Oedipus was a criminal unwittingly, it should fundamentally change things.

*But did I know what I was doing?
I am innocent before the gods!*

When the people learn that Oedipus is pure and that the gods have given him a magical gift, it begins. fighting for it. Now everyone needs him. Sons send messengers, asking him to return, but the old man cannot forget their cruelty and does

not want to go to them. He remains in Colonus, where he is invited by the Athenian king Theseus.

The last hour is coming, heralded by thunderclaps. Gods Exalt Oedipus, he will receive eternal life and become a genius-guardian of the one who sheltered him. Land.

According to one researcher, Sophocles wanted "in the person of his Oedipus to free a person from the terrible weight of the idea of fate, to prove to him that his fate is woven for him by just and merciful gods" (4).

The gods were guilty before the sufferer, and behold, they atoned for their injustice; all the participants in the drama got even with each other. Thus, Sophocles returns to faith in the divine Dike, but salvation from fate's excruciating slavery the poet sees in the old religion, and this was an attempt, doomed in advance to fail. Sophocles was, in fact, the last true pagan. He could not breathe new life into his fatherly faith.

NOTES

Chapter Eleven

IN THE FACE OF THE UNKNOWN. SOPHOCLES

1. *Sophocles*. Antigone, 332. Lane. D. Merezhkovsky.
2. In the future, the tragedy is quoted from the translation of D. Merezhkovsky.
3. These words (873-878) confirm the conjecture regarding that the poet encoded in the tragedy also a polemic against the sole proprietorship authorities. Jocasta meant motherland, and "the motif of incest with the mother was symbolic. is associated with the idea of mastering the usurped power" (*S. Averintsev*. On the Interpretation of the Symbolism of the Myth of Oedipus.- Sb. "Antiquity and Modernity", Moscow, 1972, p. 95).
4. *F. Zelinsky*. Harita; the idea of grace in ancient religion.- "Logos", vol. I, 1914, p. 149.

Chapter Twelve

IN THE POWER OF DOUBT. EURIPIDES

Athens, second half of the fifth century.

*Will I ever breathe in air other
than prison?*

F. Kafka

Sophocles and especially Aeschylus could in a sense call them teachers of life. In their tragedies, they expressed a certain religious worldview, whether it is faith in Providence and Truth, whether it is the doctrine of Destiny and good gods. This is their fundamental difference from the third great Athenian the playwright Euripides (480–404), who preferred not to give answers, but just ask.

A disciple of Anaxagoras and the Sophists, a philosophizing poet, Euripides is all in crisis, in wrestling; all his tragedies are colored by pain and despair, it seems that u Euripides has all its supports undermined; he is full of doubts and rushes from one pole to the other, not finding solace. He craves faith, the ideal, but nothing of it. Satisfies.

For Euripides, the road to the religion of the old gods was already closed. In their In dramas, he used mythological plots, but only to once again to emphasize the complete unacceptability of the people's faith. The gods are with him, are generally rude, outrageously cruel and heartless. Their vindictiveness is the source of human ills. He can no longer, like Aeschylus, defend Apollo, who pushed Orestes to kill his mother, and in one place right there says: "Friends in need are powerless to help the gods: art is lacking or hearts" ([1](#)).

In the tragedy Hercules, Euripides recounts how Hera punishes the innocent hero and he, distraught, kills his beloved children. The baseness of the gods and their impunity set the worst example for people. King Theseus says to Hercules:

*Listen to the poets – what kind of marriages
are happening in the sky lawless!
Wasn't there, tell me, a god who,
in his thirst for the throne, over his father
Swearing, chained him? And so what?*

*They live as before on Olympus,
And the burden of crime does not oppress them (2).*

Hercules refuses to believe this: "All this is the ravings of daring singers." But has anything different been said about the gods? After all, only what is known about them is that what poets and myth collectors said.

What does Euripides put in the place of Olympus? Contemporaries hinted that he has "his faith" and "his gods"; there is evidence that he was a follower Anaxagoras, but from the recognition of the cosmic Prime Mover to living faith still very far away. Euripides' main passion was destruction. He crushed idols, and in their place remained a void where the demons flocked. Folk Gods no, but there is "something", some mysterious forces that have surrounded a man and torture him. They nest in the very depths of the soul.

The Theatre of Euripides introduces us to a world of raging passions and pathological tears. The element of the dark, subconscious deprives people of reason. Blinded jealousy, Medea kills children with her own hands; Hippolyta is ruined by a criminal stepmother's love. A person cannot cope with demons in his own heart. That's where his Destiny is! That's the power you can't run away from. Electra's Rage, revenge on her mother Clytemnestra, the frenzy of Agave, in a fit of confusion tearing apart a son, these are all examples of the fatal predetermination of people to Evil.

What dam can block the way to this flow? Reason is helpless here, the laws of society are powerless.

Euripides is a skeptic, but a skeptic who believes in evil forces; a freethinker who enslaved by demons. And yet he fears to be petrified in despair and seeks faith, of any faith. Not wanting to hear about the civil gods, he makes an attempt to gain God in Dionysus. About this attempt tells the tragedy "Bacchantes", written by Euripides among the forests of Macedonia shortly before his death (3). Perhaps, after leaving Athens, he dreamed of healing the tormented soul in the merger. with nature, in the ecstasies of the Bacchic cult. But, as can be seen from the tragedy, and that hope deceived him.

"Bacchantes" take us to those times when the religion of Dionysus is only appeared in Hellas, where some accepted it with delight, while others resisted the success of the young deity.

The Theban king Pentheus, the protagonist of the drama, is an implacable opponent Dionysus; he heard all sorts of horrors about women's and declared war on them. He is a man of sober and sensible sense, but he is young, and deep down. he is attracted to secret rites. The imagination of the king is disturbed by stories about round dances

maenad, and though he is sure that in the forests they commit all sorts of obscenities, a morbid curiosity is gradually awakened in him.

To prove to Pentheus the advantage of the new cult is taken by the god Dionysus himself, who for this he takes the form of a man, a priest of Bacchic joys. He knows, that Pentheus wants to go at the head of an armed detachment to catch women in the mountains, and tries to protect them from the encroachments of the king.

The imaginary priest does not put forward before the king arguments in favor of Dionysianism, he only promises to show him the power of the god of the elements: for in Dionysus the power is revealed. Nature, which can not but captivate into its whirlpool.

But Penfei doesn't want to hear anything; to the horror of the maenads, he orders to bind priest (Dionysus himself!). Pathetic attempts: the chains disintegrate, and the god continues to exhort and beckon the king. Women and, obsessed with bacchanic passion, only waiting for the signal of their lord, to start a frenzied dance.

"After all, this is nonsense – madness is continuous!" protests Penfei. "Madness? Let! It's the glory of Dionysus," he replies. Instead of logic and incredulous judgment the king is offered the sacred madness of the elements, intoxication with wine, the smell of the earth and dances:

*Sweet gifts of Dionysus:
In the dances of the bacchantes to weave,
Yes to the music of the flute to laugh,
Yes from the heart to drive thoughts, when
They serve grape moisture at the meal of the gods
(4).*

Meanwhile, Penfei does not intend to "drive thoughts out of his heart", he reflects, Varies. The old men persuade him to give up useless resistance. Dionysus will still win:

*Yes, it is futile for us to be wise before God.
The traditions of the fathers, like time, are old.
And where are those speeches that will overthrow them,
Even in the heights of the mind did you? (5)*

With such words, probably, more than once addressed to Euripides himself. In drama they sound with a kind of hopeless submissiveness. Funny old men who put on wreaths and skins on themselves, but they obey: is it possible to anger an immortal!

Man is a midge. Dionysus told him to dance, there was no other choice. — he will dance.

A shepherd comes from the mountains and tells me that the bacchantes sweep everything away. on the way. "O lord," he tells Pentheus, "whoever this god is, but he's great."

However, for Pentheus, this is not proof, he is disgusted by the exaltation. external force. What of the things that obsessed witches can do amazing belongings? Is that enough to recognize their god? "Shame on the whole of Hellas!" He exclaims in anger.

And, strangely enough, Dionysus finds no words to justify his cult. After all, the mind is not his domain; he can only give Pentheus advice: humble yourself! But the king has already left hesitation: he equips warriors for a hike in the mountains.

Then Dionysus insidiously arranges the nets, asking if it is better first. Pentheus alone goes to the reconnaissance: "Would you like to see them there in the oak tree?" Perhaps before dispersing the bacchantes, Pentheus will want to secretly look behind them? The temptation is great:

P e n f e y. Yes! I would give a pile of gold!
D i o n i s. Come to your senses, what is this strange desire?
P e n f e y. No, no! On drunks and looking disgusting.
D a n d O N I C. Nasty, huh? And I wish I could see it?
P e n f e y. Well, yes. But silently, hiding under the fir tree (6).

The trap slammed shut, the king was caught. Dionysus hurries to dress him up as a woman. an outfit, and they hit the road. The chorus greets them with grim words:

With a slow, firm step
, God's power is moving toward us.
She punishes the daring...
Who rejects madly
Sacrifices to the gods and prayers,
The wicked man is watched from afar
by immortals.
The execution approaches quietly to them
With each passing moment.

And he ends decisively, as if for the edification of all doubters:
We don't need
faith better than a father's faith (7).

But here's Pentheus and Dionysus in the woods. There, the king awaits a terrible end: his distraught Agave's mother mistakes her son for a lion and leads the whole flock of maenads against him. They tear Pentheus' body to pieces, and his mother carries him triumphantly to the palace. a bloody head. And only there, having met his father, Agave comes in herself and realizes what she's done. But her desperate cries are in vain. "To God you're coming too late," Dionysus tells her coldly. "I, God, endured from mortal vilification."

Now Bacchus is avenged, the skeptic has found the end most disgustingly terrible, whatever the imagination can imagine. Let everyone know from now on the *power* of Dionysus.

But did God really win? After all, he failed to capture the heart. Pentheus, could not convince him and therefore destroyed him with the help of cunning. In it is not strength that is manifested here, but powerlessness. What's wrong with that? Dionysus to Pentheus' doubts? Power and revenge alone. Pagan God Despises man, demanding from him first of all slavish obedience.

The tragedy of Pentheus is largely the tragedy of Euripides himself. Exhausted by wandering in the rational deserts, he sought faith like Pentheus, reached for the mysteries of natural mysticism, like Pentheus, hesitated and resisted and in the end, as the end of the Bacchantes shows, he rejected Dionysus.

The god of the elements is not his god; let him be strong and may trample his opponent, but that's the most he can do.

Like his great brethren Aeschylus and Sophocles, Euripides needed God. which would be not only a Force, but above all a Good and Truth.

NOTES

Chapter Twelve

IN THE GRIP OF DOUBT. EURIPIDES

1. *Euripides. Hercules*, 424. *The tragedies of Euripides are quoted after translations by I. Annensky.*

2. *Ibid.*, 1609 *sl.*

3. *In his declining years, Euripides lived in Macedonia, at that time still a wild wooded country. There he wrote "Bacchantes".*

4. *Euripides. Bacchantes, 378.*

5. *Ibid., 200.*

6. *Ibid., 810.*

7. *Ibid., 882.*

Chapter Thirteen

THE MECHANICAL UNIVERSE. DEMOCRITUS

Abdera in Thrace, c. 420

*There is something that is said
: "Look, this is new";
but that was in the centuries before
us.*

Ecclesiastes

Attacking the vulgar beliefs of the masses or building "scientific" cosmogony, poets and natural philosophers at one point remained faithful to paganism. traditions: they did not dare to encroach on the faith in inviolability and completeness of the world system. Whether the cosmos seems fluid or static. they assumed that he would never be different; thus enlightened the minds of Hellas retained the old foundation of naturalistic magic. Universe with everything it contained, it seemed to them something of a bewitch. a castle from which there is no way out. And the internal regime of this dungeon cannot change too much; the person in it depends entirely on its order. - Destinies and overseers are gods.

It is not surprising, therefore, that it was in Greece, where this view was expressed. most vividly, there was such a strong tragic worldview that determined the spirit of ancient drama. Even philosophers who saw the ideas of the Logos and the cosmic Reason, every now and then talked about the soulless Ananka - Necessity, which was nothing more than one of Rock's modifications. Cause of this dependency the thought from ancient fatalism was that for the Greeks the starting point the point of spiritual search was Nature. They wanted to find everything in it: and the primary one. reality, and divine forces, and moral norms.

The most complete form of this *worship of Nature* received in materialism, which, having completely abandoned the idea of the spiritual principle, attempted to explain being only through the motion of matter.

Although the subject of our narrative is the religious thought of Greece, we do not we can circumvent this teaching, for, as will become clear later, it occupies a certain place in the history of naturalistic beliefs.

* * *

According to legend, the founder of materialism is considered to be a native of Miletus *Leucippus*, but almost nothing is known about him (1). The development of this doctrine belongs to leucippus' disciple *Democritus* (c. 460-370), who originated from the Thracian city of Abdera (2). Like other Greek philosophers, Democritus traveled extensively. Diogenes Laërtius says he was "a disciple of some mages and Chaldeans" and another the ancient writer assures that Democritus visited the Persians, Indians and Egyptians, learning wisdom from them. The philosopher also went to Athens: according to some reports, he lived there incognito, alienated by fame, but others claim that he was in vain. tried to establish contacts with Anaxagoras, who, however, did not wish to have he's doing business.

Democritus was undoubtedly one of the greatest scientists of his time. and a prolific author. In his books, the number of which reached seventy, he treated physics, mathematics, anatomy, psychology, astronomy, theology and ethics (3). His attempt to give a holistic picture of the world was, probably the most significant before Aristotle. Characteristically, the main thing his work was called: "Diacosmos" - "World Order".

Wandering in foreign lands, studying plants and animals, opening corpses, Democritus everywhere sought to find purely natural causes of phenomena. Habit naturalist checking, weighing and dismembering everything led to exaggeration the role of the material components of the universe. And before him, natural philosophy gave "material" universal character: even Anaxagorov Nus was portrayed a kind of "thing". From Leucippus, Democritus borrowed *atomism*, a theory corpuscular structure of matter, which was one of the remarkable scientific conjectures of antiquity. The Chinese talked about "qi" particles forming world substance; The Phoenicians, frequent visitors to Abdera, were familiar with the concept. about such particles and attributed this theory to their countryman Moschus of Sidon. We have already talked about the "seeds" or "homeomerics" of Anaxagoras. Thus the idea of the discontinuity of matter in the time of Leucippus was in the air, Democritus gave it a more slender shape.

He argued that we do not see "indivisible" particles, *atoms*, only because they are extremely small. Depending on what they are have a shape - round, sharp, hooked, bodies of various properties are built – liquid, solid, fiery. All the diversity of world qualities, according to Democritus, in a sense an illusion. "They only believe," he said, "that there is a sweet, only believe that there is a bitter, in fact but atoms and emptiness" (4). Atomism acts as a descriptive cosmology and theories of cosmogenesis. "Atoms are infinite in size and number, they move through the

universe, rotating, and thus form all the complex body" (5). Except for their erratic movement there is nothing in space.

Psychologically, democritus' position is very understandable. I wasn't free from it. almost no researcher has discovered the new principle. At one time, the principle evolutions were applied indefinitely to any phenomena of nature and society; Freud wanted to explain the whole culture with his "libido", Marxists everywhere saw socio-economic background, and the Theosophists are the law of reincarnation. As a rule, this (let and natural) exaggeration of one principle was very harmful as a philosophy and religion, and science.

But Democritus did not become a pure and complete empiricist. He wanted to be a metaphysician. and to develop a doctrine of the very foundations of the universe. Here he could no longer rely on on a purely empirical method. Therefore, he had to accept parmenides' thesis. on the unreliability of sensory knowledge. What's more, he eventually announced the senses are an obstacle to penetrating the essence of nature. It even worked out. the legend that the philosopher deliberately blinded himself " so that the eyes would not disturb reason" (6). In short, in the final instance, he became to trust only the intuitive sight of the mind.

What picture did this "inner eye" reveal to him?

Unlike Anaxagoras, who claimed that without Mind there are no particles can't produce a cosmic "order", Democritus imagined the world in the form of a bottomless void, in which myriad atoms rush without purpose and meaning. They are the only reality; diverging and intertwining, they are completely randomly form bodies. Democritus explicitly said that "the totality of things arose by chance", which is therefore the "lord and king of the universe". Regularity is a secondary phenomenon, it also spreads only on complex systems.

It is very important not to confuse atomism as a scientific hypothesis of physics with a speculative one. metaphysical *materialism*: the former belongs to the field of science, the second to the realm of faith. Democritus became cramped within the framework of natural science, and he elevated his theory of matter to the rank of a universal concept, limiting *all* being to atomic combinations and identifying it with the "unconscious nature" (7).

Meanwhile, Democritus, as a naturalist, could not see in everything only chance. She was too implausible as the "king of the universe." But no wonder Democritus carefully studied the philosophy of the Eleates, which proclaimed Ananke. - Necessity is the steward of the world. The Mechanical Universe Lacked it is this lever, for who else to rotate the circles of particles, if not blind the power of Fatuma? Democritus

declares, "Ananke is the same as Destiny, and Justice, and Providence, and the Power that builds the world" (8). It can be said that his materialism was the greatest triumph of the idea of Destiny, from which an account cannot be demanded, and which is perhaps more mysterious, than the Deity of the Mystics (9).

The primary source of this scientific mythology is not difficult to establish: in contrast from the corpuscular hypothesis, it is a metamorphosis of the ancient concept about the beginningless maternal Love and Chaos. Here is the naturalistic magic and faith in Destiny took on a new, speculative form.

* * *

Abdersky the philosopher became, as it were, the prototype of the materialists of all subsequent Times. Producing the sentient from the meaningless, the structure from chaos, deifying properties of the "unconscious nature", he undertook to spread his principles and on the phenomena of spiritual life (10). However, there is a difference: the modern "myth of matter" sees in consciousness something other than matter, although it claims that being is exhausted by matter. Resulting he tries to overcome the contradiction with the "reflection theory", which in fact Instead of a solution, it offers a dubious metaphor taken from optics. Democritus is much more consistent. He simply declares that the spirit as such no, that our thought is only a collection of atoms, only smooth and round, like the atoms of fire. The main part of them, which forms the soul, is located in the chest. the rest are scattered around the body. When death occurs, these the atoms evaporate, so consciousness ends with the last breath. Democritus spoke with mockery about those who, under the influence of the mysteries, were afraid of the afterlife. Cart.

Accordingly, the epistemology of Democritus is clearer and more logical than the "reflection theory". He believed that people learn about the world around them in the simplest, most mechanical way. way: from atomic chains flow emanations, or *images* ("idols"), they invade our senses in the form of imprints obtained in the compacted Air. The closer the object is, the clearer the imprint (11).

* * *

Finally, we come to the most amazing part of Democritus' teaching.

Xenophanes and Heraclitus condemned Homer and mythology in the harshest terms. One would expect the materialist to surpass them in criticizing religious Views. Not at all! Democritus speaks with great respect about Homer believes that he received a gift of "divine nature" (12). How do you explain that? And the fact that the philosopher believed in the gods, prayed to them, fulfilled rites, recognized magic and sorcery.

Paganism, which endowed the gods with physicality, could not be better suited the worldview of Democritus. Among the creatures formed by atoms, there are, according to those who "belong to the ranks of the divine" (13). True, they are not immortal, but they are very durable. Atoms of which they are composed, similar to fire atoms. Gods are "images of enormous magnitude, humanoids"; "the air is full of them" (14). For humans their existence is not indifferent, for "they predict the future of men, and men see them and they speak" (15).

Some of these divine "images," according to Democritus, "are beneficial, and others are evil." Democritus admits that he *prayed* that he came across good "images" that bring happiness (16).

With the movement of atoms, Democritus undertook to explain even prophetic dreams and telepathy. At their core, he saw the same effect of "images" that roam the universe. But this is not enough, the philosopher quite seriously talks about the evil eye, divination, signs. He believes that black magic is a fact: against its victims. "detractors emit 'images' which are by no means devoid of feelings or power, filling them with his evil charm. Infiltrating the Bewitched, Staying and living with them, they disturb and spoil their body and mind" (17).

In short, the founder of materialism cannot be called irreligious. but his faith is primitive, closely related to primitive magic. Not without reason he was said to be a disciple of the Chaldeans. On these superstitions of Democritus his present continuers don't like to stop. But the most objective authors are forced to to recognize that the Abdera philosopher "does not reject the religious worldview, but recycles it according to atomistic theory and in accordance with with the remnants *of magical representations he retains*" (18).

Democritus only considered it a mistake to confuse the gods with other phenomena of nature. and condemned the worship of thunder, lightning, and luminaries (19). Farther his freethinking didn't actually go.

Let's sum it up. The pathos of modern materialism, its irrational subtext is unconditional atheism, the denial of any superhuman forces. Antique materialism rested on ancient pagan beliefs. This materialism was a philosophical version of Homeric religion with its idea of Rock and corporeal gods.

On the other hand, the teachings of Democritus were the product of the decay of natural philosophy, a sign of its deep crisis, which, however, Greek thought will soon Overcame. At the same time that Democritus was teaching, he had already appeared in Athens. Socrates, who made people look at themselves and the world in a new way. Subsequently Plato never mentioned Democritus in his books. Materialism remained

step back into the shadows and wait in the wings to take another critical moment. reassert itself.

NOTES

Chapter Thirteen

THE MECHANICAL UNIVERSE. DEMOCRITUS

1. Epicurus and some recent authors have questioned the very existence of Leucippus. But most modern researchers, relying on Aristotle, do not share this skepticism. See: *A. Makovelsky. Ancient Greek Atomists*, 1946, p. 15 pp.

2. The most complete edition of sources on life and doctrine Democritus in Russian translation belongs to *S. Lurie: Democritus. Texts. Translated. Investigations. L.*, 1972. On this edition in the future quotes.

3. Only fragments of Democritus' writings have survived. It is not uncommon to hear the accusation that they were destroyed by Christians, but in fact. Democritus shared the fate of all pre-Socratic philosophers, not a single book of which it has not reached us completely.

4. *Democritus*, 90.

5. *Ibid.*, 382.

6. *Ibid.*, 42, 45.

7. *Ibid.*, 22, 23.

8. *Ibid.*, 23, 589.

9. "In Democritus," writes V. Zenkovsky, "unity flows from some timeless, mysterious "necessity" that reigns in the world and defines its path, thereby creating and safeguarding unity in the world. But although the notion of necessity by the time of Democritus had lost that original mythological character, as it had in pre-philosophical religious constructions in the ancient world, but the mythological essence of "necessity" remained in it. Why and how this "necessity" generally subordinates independent units of being?" (*V. Zenkovsky. Fundamentals of Christian Philosophy*, vol. II. Paris, 1964, p. 29).

10. "This will be the eternal destiny of materialism," he says. S. Trubetskoy, no matter how completely we study the laws of light and sound oscillations, mechanics of brain movements – between mechanical oscillations material particles, on the one hand, and between... consciousness on the other — there will lie an abyss impassable to materialism" (*S. Trubetskoy, Metaphysics in Ancient Greece*, p. 367).

11. *Democritus*, 68, 436.

12. *Ibid*, 575.

13. *Ibid*, 572.

14. *Ibid*, 472a.

15. *Ibid.*, 578, 472a.

16. *Ibid*, 472a. Lurie translates this text as follows: "Democritus and hopes that he will receive 'images' that bring good destiny." In fact, the word *means* "to pray" (see, in particular, translated by A. Makovelsky).

17. *Democritus*, 579, 578.

18. *V. Asmus. Istoriya antichnoi filosofii*, p. 115.

19. *Democritus*, 581.

Chapter Fourteen

SOPHISTS

Athens and the Greek Colonies, V century.

*The fate of metaphysics has always been as follows:
they begin with anticipation,
spend a lot of
time arguing and end with doubt.*

Voltaire

The ways of philosophical thought in different eras have something in common: thus, in particular, universal models of being are replaced, as a rule, by teachings that rebel against metaphysics, citing narrow-mindedness human cognition. For Descartes and Leibniz came Kant, for Hegel and nineteenth-century materialists positivism. We see the same thing in Greece. Natural philosophy in all its forms ceased to satisfy reason. She herself was torn apart by the struggle. dogmatic systems. Even the little that has survived from the books of the pre-Socratic thinkers, bears the traces of fierce controversy: Heraclitus attacks Pythagoras and Xenophanes, Democritus disproves Parmenides, Eleates at war with all theories plurality, etc. It is clear that there must have been people who would offer a kind of "Columbus solution" to disputes: if all schools contradict to each other, then aren't their theories about the First Foundation and the world what they themselves are. they call "opinion"?

After all, no one has seen atoms, homeomerics, or Being... Not better Is it possible to accept that the only thing given to us is our feelings?

This was the position of the Greek *Sophists*.

Strictly speaking, the Sophists for the most part were neither philosophers nor philosophers. Scientists. The very word "sophist" meant at that time a professional teacher, who taught the art of eloquence ([1](#)).

It's hard for us to even imagine how great the role of the speakers was. in ancient policies. In Athens, for example, they possessed a downright magical Power. Political speeches were not pro forma, and sometimes literally solved the fate of the state. Citizen participation in governance has been put forward by many speakers of the people. The outcome of the vote often depended on their wit and resourcefulness. Especially necessary was the ability to persuade at trials. Person who spoke sluggishly

and obliquely, was almost helpless in the vicissitudes city life. Hence the urgent need for "professors" of rhetoric.

Sophists appeared for the first time in the colonies and Eastern Greece, and then flooded Athens, where they were welcomed with open arms. Xenophanes or Pythagoras were mentors and enthusiasts of their teachings, the idea of teaching as But the sophists, quite business people, did not hesitate to take paid for work and was often enriched at the expense of apprentices. Plato afterwards sarcastically said that they "trade wisdom wholesale and retail."

Although these new "sages" set themselves purely applied tasks, many have they developed their own, independent philosophical views. They had different shades, but in one thing the sophists were unanimous: in *distrust of* possibilities to know the truth to the end.

* * *

The most prominent among the Sophist-thinkers was Democritus' *compatriot* *Protagoras of Abdersk* (481–411). He was one of the first to be clear. raised the question not of being, but of the subject who knows it. Man has it's just about your feelings, and therefore they are the only one. the criterion of truth. Protagoras did not mean to say that the senses *correctly* inform us about reality, but he simply threw the question of it overboard. Sensory perception, natural philosophers said, gives rise only to pseudo-knowledge, "opinion". Let it be so, Protagoras agreed, and let the "opinion" be the only one. our heritage.

Protagoras discards any cosmologies constructed by speculative means. Atoms, Logos, Nus – all this is problematic, in reality we have it's just about what's in direct contact with us. "Man is the measure of all. things that exist as existing and non-existent as non-existent" - that's his philosophical credo (2). He could have been a precursor. Kant, if in his relativism had not reached the last line, doubting in everything, even in the laws of the subjective world. In his opinion, *each* person is a measure of things and what he feels is true. It's closer to teaching. David Hume. Protagoras referred to the fact that there are no people who perceive equally peace: to one the wind may seem cold, to another it may not. Therefore there are as many realities as there are perceiving people. Both fluidity and constancy — these are just our ideas. Only the universe that is valid is created by everyone for themselves (3).

It was a rejection of any metaphysics and any certainty other than whimsical. "opinions".

Protagoras did not give himself the trouble to think about the question: how was it possible there would be communication and mutual understanding between people, if each individual is "measure of things"? He left aside the specifics of the process that generates sensations, and ignored the fact that a disorderly mass of subjective feelings would never become a coherent picture if it were not organized by the intellect.

But Protagoras' listeners at first did not notice these gaps in his Teaching. They were impressed by his bold approach to philosophical problems and rejection. from all sorts of schemes. Protagoras made it possible to doubt decisively everything and even demanded it. Instead of seemingly fruitless fantasies, he offered an elegant dialectics, entertaining, practically useful, full of wit and free-thinking.

In Athens, this capricious skepticism suddenly gained great popularity. There was a long and exhausting war. She nourished the younger generation. a sense of distrust of truism and a sense of the fragility of everything in the world. The spirit of ridicule and criticism has intensified more than ever (4). Many I liked that Protagoras did not hesitate to spread his doubts to civil foundations. He argued that laws are not sacred, universally binding. truth, and human inventions full of errors and imperfections. He the first put forward the principle of political "Machiavellianism": according to him, that to every state seems fair and beautiful, then there is for him as such (5). This justified the principle of benefit. and moral resourcefulness. If there is no sustainable truth, there is no and the criterion for good and evil. No wonder Alcibiades, who gained notoriety a whole chain of betrayals, he was an attentive listener of Protagoras.

Verbal tournaments of the philosopher gathered a lot of listeners and participants. House where he conducted conversations, was constantly filled with people. The Athenians who fall for the like We tried not to miss a single debate. Especially attracted they are noble youth.

Plato describes a living scene from this period of Protagoras' activity. (6). When Socrates came to the house where Protagoras was, the gatekeeper already tired of opening the doors to those who came, squeezing through the crowd was hard. From the room came the thick bass of Protagoras, and Socrates peered into Her. He saw listeners sitting and standing, the whole color of Athens. Sophist walked back and forth, and behind him, asking questions, the disciples walked, trying in vain. do not get confused under the feet of the "master". Protagoras was filled with a sense of his own. dignity, spoke eloquently and at length; unlike Socrates, he preferred Monologues. His retinue was made up of foreigners who, according to Plato, followed him from city to city, mesmerized by his speeches like beasts by the game. Orpheus.

There was a rumor that Protagoras had made more money with his "wisdom" than Phidias. — art. He received responsible assignments from the Athenian government:

thus, he was tasked with drafting a constitution for one of the provinces. But eventually Protagoras was drawn into political intrigues and expelled from Athens. According to legend, he was accused of speaking against the gods. But it is doubtful that Protagoras spoke so categorically about religion. That would be contradictory to his position as an agnostic. Much more consistent with the teachings of Protagoras are the words attributed to him by Cicero: "Of the gods I do not know how to speak, there are whether they are or not and what they look like. After all, there are many obstacles to knowledge – ambiguity of things and the brevity of human life" (7).

Religious agnosticism was logically substantiated by another famous sophist, *Gorgias* (483–375), who also visited Athens. The Teaching of the Eleates on the One he subjected to a purely rational analysis.

Because the Godhead, he reasoned, is comprehensive and cannot be described by any term, it, as the Beginning is indefinite, is not a subject of thought, or simply put, for a person it does not exist at all.

If it really exists, it is impossible to know it; even if anyone could know him, he still wouldn't be able to express his knowledge in concepts. In short, the most logical thing is to take the idea of the Godhead beyond brackets or cross it out altogether.

The course of Gorgias' reflections clearly shows how rational the method is. of little use in the comprehension of the Supreme, where other ways of knowledge and other ways are needed, symbolic language for its expression.

* * *

The Sophists, however, rendered an unwitting service to Greek thought by shattering the usual canons of thinking, sophisticated the art of analysis, but in the end they came to the self-negation of philosophy. And it was quite natural. Times Reality evaporated, why do we need reasoning about the world and a consistent view at all on things? The main thing is to select the most convincing and beautiful arguments in a dispute to be able to defend any thesis. It all comes down to the method of presentation. Sophists unequivocally called it "citizen science" and very often in disputes, they sought only to confuse the enemy (8). You see if there is no truth, then the most important thing is to prevail in verbal arguments.

It is said that Gorgias himself completely abandoned philosophy at the end of his life. philosophy and devoted himself entirely to oratory.

The negative influence of the Sophists was felt quickly: people who received they were trained in intellectual irresponsibility. Doubt in everything promised them

freedom and great convenience. People with shaky morals They liked to resort to the techniques of sophistry. It was from this time that the word "sophist" has taken on a household name. Sophists began to turn into a whole a class of false wise men who sported the ability to conduct discussions were replaced by all the values of reason and faith are empty words. They tried to attract attention of the crowd, resorted to different tricks, attacked each other, obsessed with the spirit of competition and acquisitiveness. It is understandable why Plato believed that he was a sophist to be ashamed.

The activities of the Sophists undermined the already shaky foundations of faith and civil society. Order. The turmoil of wartime and the rivalry of the parties completed the cause. Therefore, the years when Socrates first spoke were marked by confusion in Athens. and confusion of minds.

NOTES

Chapter Fourteen

SOPHISTS

1. On the meaning and metamorphosis of the term "sophist", see: *A. Gilyarov*. Greek sophists, their worldview and activities. M., 1882, p. 11.
2. Cites. according to *A. Makovelsky* (Sophists, vol. I, 1940, p. 15).
3. *Plato*. Theaetetus, 152b, p.
4. See: *A. Solonikio*. Crisis in Spiritual Life ancient Hellas of the late fifth century BC. X. — "Philological Notes", 1900.
5. *Plato*. Theaetetus, 167 p.
6. *Plato*. Protagoras, 314.
7. *Cicero*. On the Nature of the Gods, I, 37, 118.
8. See: *Plato*. Phaedrus, 267 a.

Part IV
SOCRATES

Chapter fifteenth
TWO-FACED PHILOSOPHER
of Athens, second half of the fifth century.

*Socrates' philosophy is
one with his life.*

Hegel

In the pre-Christian world, there are few personalities of such magnitude. charming and peculiar, like *Socrates*, son of Sophroniscus. You never can tell what had a greater impact on contemporaries and subsequent generations: the teachings Socrates or his very appearance as a teacher of life. Of the ancient philosophers in this in its sense, it can be compared, perhaps, only with Pythagoras. But about the latter we we know only from the "icon" of the legend, or rather from its wreckage, at that time as an Athenian sage is attested to by people close to him.

For the sake of justice, it must be said that Socrates did not attract to himself for a long time. special attention; he was only truly "noticed" towards the end of his life. Historians of those times, telling in detail about every rebellion or battle, almost not a word was said about such a wonderful person. In some this is because the attention of the chroniclers was diverted by others; after all, the first half of Socrates' life coincided with the brightest pages of Athenian History. The philosopher was born in the years of the victorious end of the Persian wars; his youth passed under Pericles; he was a contemporary of Aeschylus and Sophocles, Aspazia and Anaxagoras, Ictina and Phidias.

A calm, modest person who does not rush into politics and does not advertise Socrates could easily get lost in the crowd of sophists and teachers of rhetoric. In addition, outwardly he was not attractive, which in those days played an important role. role. The Athenians, passionate connoisseurs of facial beauty and physique, had to. with a tinge of pity to look at his funny figure of a bald faun, stocky, with a drooping belly, on his snub-nosed face with skillata eyes and thick Lips. Only a huge forehead towering over a curious physiognomy, like would hint at the mighty mind of the son of Sophroniscus.

This face has become familiar to the Athenians for some time. As soon as they opened the city gates, as everyone has already seen Socrates, walking among the crowd in his worn cloak and starting endless conversations. Similar the way of life did not seem too strange: in Athens they talked, recited, argued, sharpened all who are not lazy. This passion for practicing the language has become its own. The Athenians were not only infected with the national sport of the Athenians, but also merchants, artisans, barbers, longshoremen and even slaves.

Socrates often addressed the first person he met, anyone who was not. away to talk, and a few questions drew the interlocutor into the discussion. His manner of arguing was endearing and intriguing: he didn't sneer like other sophists, did not throw aphorisms and seemed ready to give to the disputant put yourself on your shoulder blades. And who didn't want to emerge victorious? However as a result, Socrates confused any witticism.

People guessed that Socrates did not seek idle spending. time that his conversations have a specific purpose, but not all of it was understandable.

What did Socrates want? What was he looking for? Why bothered people by instilling in them anxiety and forcing you to reconsider your beliefs? Many compatriots the sage was tormented by this riddle. You can't call him a sophist: he didn't race. for money, not for fame. Sometimes he was funny and obnoxious, but words and the identity of this malevolent prankster had an incomprehensible power of attraction. He called himself an "annoying gadfly," but there were people who testified, that his sting is healing for them. He sought the great, the beautiful, and the true, but he spoke so simply, resorted to such ordinary examples and comparisons! He taught people the good, but he mocked them mercilessly. And the softer it was. his irony, the more hurt she was.

To Socrates' friends, those who knew him better, he resembled a carved figure. a funny Silenus, inside of which sacred images were stored. "He," says Alcibiades in Plato, "has been fooling people all his life with a pretend. self-deprecation. I don't know if anyone has ever seen the statues lurking in it, when it was revealed for real, and I somehow happened to, and they appeared. to me so divine, golden, beautiful and amazing that I decided to do soon whatever Socrates demanded... if you listen Socrates, at first his speeches seem ridiculous: they are clothed in such words and expressions that resemble the skin of a kind of arrogant satyr. In language he always has some pack donkeys, blacksmiths, shoemakers and tanners, and it seems that he always says the same thing in the same words, and therefore, any inexperienced and narrow-minded person is ready to raise his speeches to laughter. But if you open them and look inside, you first see that only they are both meaningful, and then that these speeches are divine" (1).

This *duplicity* of Socrates has confused many and still confuses many, but it is in it that one can see the key to understanding the personality of the philosopher. Not did he wear the guise of a simpleton, play comedy, almost fool around? some special chastity and secrecy? Perhaps irony and irrepressible talkativeness helped him to protect the secret fire of the soul? This is indirectly confirmed by the fact that in exceptional cases he dared to discover his true "I".

* * *

A seemingly innocuous talker, Socrates turned out to be a real "troublemaker" Athens. Having executed him, his fellow citizens thought that they had got rid of the "gadfly", but they they were wrong: death only made him stronger. After his conviction and execution an extensive "Socratic literature" arose, which was aimed at to justify the teacher to his contemporaries and preserve the memory of him for posterity.

Books by two authors - direct students - have survived to our time Socrates: Xenophon and Plato. They were people *who had little* resemblance to each other. on a friend and therefore saw Socrates as if from two different sides.

Xenophon, a popular historian-publicist, served as a cavalry commander and left a number of books on horse breeding. A wealthy landowner, he worked hard. and saw in Socrates the bearer of worldly wisdom. Xenophon managed to convey the characteristic features, style of speeches and some ideas of the philosopher, however, in his portrayal, Socrates at times seems to be a boring resonator. (2).

Plato is a poet and a brilliant thinker. Even during the life of the teacher, he began record some of his conversations, although even then unwittingly brought in they have something of their own. It is said, after reading one of these records, Socrates in comic He exclaimed in horror, "Gods! How much this young man has riveted on me!" Let Plato sometimes put his thoughts in the mouth of Socrates (and later consciously turned him into a literary character),- his dialogue can to tell of the real Socrates no less than the books of Xenophon (3).

Both witnesses have the same information about the life of the sage, and critically. comparing their writings and other sources, it is possible to recreate his biography and teaching. Nevertheless, "maybe" and "probably" reservations are inevitable in any a narrative of the Athenian philosopher.

* * *

Socrates was born around 470. The fact that in the army he served as a hoplite indicates his family's belonging to the middle class. Socrates' father Sophroniscus was

from a family of hereditary stonecutters; he taught his son his craft, and, if Socrates had fulfilled his father's wish, he would have remained a sculptor, but he was attracted to a very different vocation.

A native of Athens, Socrates loved his city dearly and claimed that everyone he owes it. "The Fatherland," he said, "is more precious than a mother, a father, and everyone else. ancestors" (4). He called himself a "creature" and a "servant." Athens. The small world huddled around the rock of the Acropolis captivated forever. Socrates, and even when the city turned against him, he remained loyal. to him to the end.

Every Athenian had the right to leave his home and go to a colony or foreign lands, but Socrates did not want to take advantage of this opportunity. In while other seekers of knowledge usually prowled the world, Socrates did not loved to leave Athens. It's a touch characteristic of his mindset: he not looking for a new one, not chasing impressions, not particularly interested in the way of life of other nations. From an early age, all the thoughts of Socrates were directed to the essence of human life, and wandering could only hinder it inner focus.

Little is known about Socrates' youth. We know he was part of Aspasia's house. and held this wonderful woman high. He read the books of Anaxagoras and, in his own words, he listened to Protagoras' conversations "as if mesmerized." But, having become acquainted with natural philosophy and the views of the Sophists, Socrates was disappointed. both (5).

Scientists pondered the structure of the universe, sophists honed their dialectics, politicians argued about the best system, artisans worked over a multitude of useful products, sculptors and poets created the beautiful in marble, metal and word – all this for Socrates was a manifestation of the human spirit and creativity. But what is the man *himself*? Why does he live and *how* should he live? Is there truth or is it a mirage, as people think? sophists? These are the questions that began to preoccupy Socrates early. In this he was a true successor of the Athenian tragedians with their interest in man. He was alien to the superficial curiosity that drove his comrades to chase. for newfangled ideas. Philosophy for him was not the amusement of the mind, but his own. a kind of sacred act. He proceeded from the idea that truth requires reverence. and a loving approach, for it is not an abstract object, but something directly related to life and virtue.

* * *

A physiognomist once told Socrates that the makings were visible in his face. Vices. When friends protested, the philosopher confirmed that he really was prone to evil, but defeated these inclinations in himself. Self-education Socrates did not separate

from true wisdom: to subdue passions, to subjugate the lower the nature of the mind meant in his eyes to discover the higher Principle in himself.

We know nothing about the inner work that made Socrates what he became. The earliest evidence of its character relates to by the time of the Peloponnesian War, when Socrates was already completed. a nature, a person who has attained astounding power over himself. If for for many Athenians, the disasters of those years became a reason for licentiousness, then for Socrates they were like a test of themselves.

In 432, the Athenian army led a heavy siege of the city of Potidaea. Unaccustomed the cold climate, frequent food shortages exhausted the army. Even battle-hardened warriors complained and murmured. One Socrates remained unperturbed: he was dressed like at home, unlike the others he never curled up, walked barefoot. He didn't seem to care about hunger or harsh weather. Soldiers they even suspected that he was abusing them. Trying to find in Socrates at least one vulnerable place, they forced him to drink with them, but here he is. did not yield to them, and no one ever saw him drunk.

Socrates was a brave soldier and a loyal comrade. When the decisive Battle, he did not abandon his wounded friend Alcibiades and carried him off the field. fighting under the arrows of the enemy, taking care even of saving his weapons. In another once, during the retreat of the Athenian army, Socrates alone did not succumb to panic and walked at a calm pace. "It was clear to everyone that this man, if you touch him, will be able to stand up for himself" (6).

Some of the philosopher's friends, thinking that the campaigns would be too much for him, marveled at the fact that Socrates returned from battle unscathed. In the days of the befallen Athens tragedy, when the Spartans were already under the walls of the city, Socrates, in unlike most, he did not lose the presence of mind. "During the siege," he recalled afterwards, everyone grieved for their fate, and I lived, just like that. not needing anything, as in the days of the highest prosperity of our fatherland" (7). Such behavior would later be called "stoic."

But it wasn't the most surprising thing about Socrates.

* * *

Once in a military camp, the Athenians witnessed a strange scene. From early morning, Socrates stood, immersed in deep reflection. Passed clock. When the sun had already risen high, many began to laugh and point. on a philosopher who has forgotten everything. In the evening, during the distribution of dinner, the warriors noticed that he still hadn't budged. Some looked at Socrates. curiously, others,

wanting to know how long it would last, went to bed. in the open air. And the sage stood like a statue. Only for the next in the morning, when the sun illuminated the plain, he awoke from his trance, committed prayer and retired (8). In this episode, we open up not only a man who has hardened his body, but also a virtuoso of self-deepening. Seem that here, in the noisy soldier's camp of the Greeks, by some miracle it turned out to be an Indian ascetic who ascends the stages of inner knowledge. Eat and other evidence of Socrates' ability to immerse himself entirely. In in the eyes of some he was only a crank, almost insane, but others felt there is something incomprehensible and sublime about him.

Socrates did not tell anyone what was revealed to him during such states, but he touched on one mysterious aspect of his life often. According to him, he felt the presence of some divine being within him at times. - "Daimonion"*

* The word "daimon", "demon", means spirit, or genius; Socratic the term "datmonton" has a more vague meaning: "something divine or demonic." It should not be forgotten that in ancient times the word "demon" it didn't have the negative meaning it took on afterwards.

"It started in my childhood," he said shortly before his death, "arises. some voice that every time deflects me from what I used to be, intends to do, but never inclines to do anything" (9). Socrates called this mysterious phenomenon "miraculous" and clearly did not mean just a voice of conscience, and something mystical. How important were they to him? the warnings of this guardian angel are evident at least from the role that The Daimonion, as we shall see, played during the trial of Socrates. Except The sage had the gift of serendipity, and many turned to him for Council. In responding to them, Socrates was not so much based on considerations of sound mind. meaning, how much on a very special "sixth sense". With all that philosopher it is difficult to suspect of cliqueism: his mental health leaves no doubt, it's a balanced nature and is naturally more rational. The voice of "daimonion" and the ability to predict the future were associated with exceptional experiences, not of a rational order.

* * *

The Athenians at that time were going through a difficult period of failure. There was no end in sight a grueling war with Sparta. "During her time," Thucydides writes, "Hellas experienced as many disasters as I had never experienced before in an equal period of time... So many cities have never been taken and ravaged, part barbarians, partly by the belligerents themselves, there were not so many expulsions and murders caused by or the war itself, or internecine strife" (10).

The regime of Cleon, who became the leader of the masses after Pericles, acquired the features of tyranny. Athens mercilessly avenged the unfaithful allies, the Spartans were not inferior in cruelty To the Athenians, massacres became commonplace. By Greek polis the contagion of anarchy and hatred was spreading. The concept of law and freedom has faded. Cleon declared all independent-minded people unreliable ([11](#)). His party sought to turn Athens into a barracks in the Spartan image. Democracy in an atmosphere of fear, mistrust, false patriotism and denunciations degenerated into a senseless mob frenzy. Advocates of strong power with joy took advantage of the crisis to end democracy forever. "A lot "Already on other occasions I have come to believe that a democratic state is incapable of dominion over others."

Just in those years, Aristophanes in the comedy "Horsemen" portrayed the people in the form of the old man Demos, who survives from the mind, who is cared for by a sausage maker and tanner (an allusion to political rivals). They flatter the fool uncontrollably by showering his promises and his merits ([12](#)).

The younger generation was imbued with indifference to the fatherland, to order and to Faith. No one was outraged that satirists brought out the gods on the stage in the form of gangs of scammers. The fruits of the activities of the Sophists also made themselves felt.

It was during this time of general disintegration that Socrates devoted himself entirely to his Missions: to test souls, to enlighten minds, to promote the search for truth and fairness.

He was prompted to enter the broad field of activity by the oracle's speech. One of Socrates' ardent admirers, Herephon, decided to question at Delphi, is there anyone wiser than the son of Sophroniscus. "No," Pythia replied. Socrates was confused and quite surprised. "Having heard of this," he said afterwards, "I became I think to myself in this way: what god wanted to say and what he wanted to say Implies? Because I certainly don't think I'm wise at all. What does he mean by saying that I am wiser than everyone else? After all, he doesn't lie. is he?"

Wanting to resolve the bewilderment, Socrates turned to a prominent politician, but soon realized that "this man only seems wise and to many others. people, and especially himself, but he's not really wise." Trying to prove this policy only led to the fact that in his person Socrates made an enemy. It was the same with the others: they all imagined themselves to know a lot, but the trials. could not stand it, blinded by conceit. Poets and artisans alike, everything, sorting it out. only in their profession, they fancied themselves sages. They didn't understand what was wrong. Socrates wants them. Some believed that Socrates was mocking them, others — that he himself possesses some secret of higher wisdom. As a result, Socrates came to the conclusion

that the highest wisdom is the destiny of the Godhead, and the Oracle is only Wanted to say, "Of you, men, the wisest is the one who knows like Socrates, that nothing is truly worth his wisdom" (13).

This episode shows that the first thing the philosopher sought to expose. self-righteous dogmatism and began with a sincere confession: "I know that nothing I don't know." Inner honesty was a necessary prerequisite for him. investigations. He did not claim sophistic skepticism, but called for a start. all over again, rethink the legacy of the past and search, search relentlessly.

For the sake of his mission, Socrates neglected all the comforts of life, becoming something like a mendicant ascetic. He spent less on himself than he did. the last day laborer. Sophist Antiphon, who denounced his way of life, Socrates Jokingly said: "I think, Antiphon, you imagine my life so sad that I would rather, I'm sure, die rather than live, like me... and in my opinion, not having any needs is a property deities, and to have minimal needs is to be close to a deity." (14).

Such disregard for the affairs of life led to the indignation of the household. Socrates. He married early and had three children. Probably his wife Xanthippa was not such a fury as her legends depict, but she did not understand her husband's ideas and disapproved of his actions. Short-tempered and expansive, like many Greek women, she often gave free rein to her feelings. Socrates, as can be seen, belonged to she was cool, but patiently withstood the family storms. When asked, why did he marry such a feisty woman, he joked, saying that if you have learned to cope with it, you will be adept at communicating with many Others.

Socrates was not an ascetic, his self-denial was a search for freedom: he turned away. from everything that enslaves and binds.

He was sensitive to everything beautiful, loved and understood nature, meanwhile he was almost never seen outside the city: the bustle of markets and gymnasiums, the bustle streets were his element.

According to Plato's story, when one of his friends brought Socrates to the picturesque A grove near Athens, he rejoiced like a child:

- I swear Hero, beautiful corner! He exclaimed in delight. the sycamore is so sprawling and tall, and the sprawling, shady willow is magnificent: it's in full bloom, everything around is fragrant. And what a glorious spring is breaking through. under the sycamore: the water in it is completely cold, you can try with your foot. Judging according to the statues of virgins and sacrificial offerings, it is clear that there is a sanctuary of some kind. nymphs and Achelous. Yes, if you want, the breeze here is

cool and very pleasant; he echoes the chorus of cicadas in a summer-like way. And the best part is that it's here. there is so much grass on a gentle slope - you can lie down, and the head will be very comfortable. Right, you must be a great guide, dear Phaedrus.

"And you are an amazing person," Phaedrus replied, "how strange are you! You're talking like some stranger in need of a guide, not Local. From our city you not only do not go to foreign countries, but I don't think you can even go outside the city wall.

- Excuse me, good friend of mine, I am curious, and the terrain and trees they don't want to teach me anything, let alone the people in town ([15](#)).

People are the purpose, the passion, the affection of Socrates. Unlike scientists, isolated from life, or closed in by Heraclitus, he loved people, constantly looking for communication, literally could not live without it. This Greek did not want more to seek wisdom from nature, like its predecessors. She promised a lot gave a little. The truth must be looked out elsewhere.

Characteristically, Socrates liked to present himself as a disciple, he sincerely he was aware of himself not as a teacher, but as a seeker.

NOTES

Chapter Fifteen

TWO-FACED PHILOSOPHER

1. *Plato*. Pir, 216e, 221e. Plato's Works further quoted from the edition: *Plato*. Works in three volumes. Ed. by V. Asmus. M., "Thought", 1968—1972.

2. Four "Socratic writings" have survived to our time Xenophon (Memoirs, Apology of Socrates, Feast, and Domostroy). Russian their translation belongs to S. Sobolevsky.

3. "Plato," P. Novgorodtsev rightly says, "was that disciple of him (Socrates) who, with his deep penetrating the spirit was most able to convey to us the essence of Socrates. Plato in the same time as philosopher and artist; his animated retelling gives not only thoughts, but also images... and before we understood the depth of what is being stated We already feel the moral power of the individual. And in relation to Socrates this is the most important thing" (*P. Novgorodtsev*. Socrates and Plato. M.,

1901, p. 6. See paras. See also: *S. Zhebelev*. Socrates. Berlin, 1923, p. 15 pp.; *D. Bogdashevsky*. On sources for the study of the philosophy of Socrates.— "Works Kiev Theological Academy", 1895-1897.

4. *Plato*. Criton, 51b.

5. There is an assumption that Socrates at one time was a pupil of natural philosophers, but it is hardly thorough.

6. *Plato*. Pir, 220—221.

7. *Xenophon*. Apologia, 18.

8. *Platon*. Pir, 220 p.

9. *Plato*. Apologia, 31d. In Xenophon's Apologia (12) "daimonion" is not limited to warnings, but also gives positive Specify. Cm. See also: *Xenophon*. Memoirs, I, 1, 2—5; *Plato*. Phaedrus, 242b; Euthydemus, 272e; Theaetetus, 151a; Alcibiades I, 103a, b. Daimonion was related to Socrates' ability to predict and give advice. About the Demon Socrates is spoken by Aristotle, Cicero, Plutarch (see: *A. Vvedensky*, Demonion of Socrates. Sergiev Posad, 1893).

10. *Thucydides*. History, I, 23, 2.

11. Ibid, III, 37.

12. *Aristophanes*. Horsemen, 912 sl.

13. *Platon*. Apologiya, 21c sl., 23b.

14. *Xenophon*. Memories, I, 6, 4—10.

15. M.: *Platon*. Phaedr, 230b.

Chapter Sixteen

SELF-KNOWLEDGE, THINKING, GOODNESS

*The claim of the human self to the center of the universe
is a prerequisite for the discovery of God.*

Thomas Mann

One day, talking to a young man, Ephedemus, who was hoping To gain wisdom by studying philosophical books, Socrates asked:

"Tell me, Ephidemus, have you ever gone to Delphi?"

"Even twice," he replied.

Did you notice the inscription on the temple somewhere: "Know thyself"?

- Yes.

- Well, you were indifferent to this inscription or turned to it. Attention and tried to observe what you are?

- Of course not, I swear by Zeus, I imagined that I knew this quite well: I probably wouldn't know anything else if I didn't even know myself.

In response, Socrates began to elaborate on how difficult it was. the thing is self-knowledge and how important it is for a person to turn to the study of the most yourself (1).

In ancient times, the meaning of the aphorism inscribed on the pediment of the Delphic temple, was rather derogatory: "Know that you are only a man" (2). Socrates, on the other hand, put a different content into it. To him, these words meant that a person needs to begin the exploration of being with himself. In fact, what a lot of guessing about space, atoms and the motions of stars, as the "physicists" did, if your own life is still a mystery to you? Seek its permissions it follows not in space, but in the depths of the human *spirit*.

Thus, in a new way, the utterance of the unknown sage becomes the motto. the whole philosophy of Socrates.

But if in this he followed the path paved by Protagoras, then unlike from the Sophists he believed in the possibility of comprehending the truth. And that goal was for it is not abstract, but concretely vital; he recognized it as finding it. a man of the highest good. People, in his opinion, value treasure too little, which they own, they do not

know their soul and only therefore have been helpless. and blind in the world of things. Hence the "horror of Rock" and hopelessness.

What is the purpose of your life? Socrates asked. What do you see as its purpose? and what do you consider happiness? Do your friends crave fame, wealth, pleasure? But check carefully – is this a goal worthy of a person? And how easy everything is it can be lost!

Talking to the youth, the sage debunked the walking ideals step by step. and showed their deceptiveness. To his judges, he would later say, "After all, I am only and I do that I walk and persuade each of you, young and old, to take care of first and foremost not about the body or the money, but about the soul, so that it may be as best as possible" (3).

At first, this is easily mistaken for preaching ascetic detachment, but in fact, it is with Socrates that the true life affirmation begins in Greece. Before him, the Hellenic world, in fact, loved life with a love of hopelessness and hopelessness. Unrequited. The Athenian sage is imbued with faith in *the good meaning* of human existence. He only says that this meaning *does not lie. on the surface*, and given as a task.

Transient "goods" cannot constitute genuine happiness, but they are not. it means that true good cannot be detected. It is identical with the highest wisdom that makes a person's life perfect. You, says Socrates, you wander only because you have not discovered the foundations of virtue embedded in us. Turn to yourself, to your mind, and it will teach you courage, show you courage. the need for abstinence, moderation, truthfulness. You will understand that by people should be treated fairly, and in relation to higher powers - Reverent. In short, wisdom contains all the "prowess" that, in fact, only different aspects of the one good that gives happiness. Consider its foundation, if you no longer have the simple-minded faith of your ancestors, and – make sure that *goodness is inherent in* our nature and therefore has a divine origin. Don't be afraid to put him to the test, he's not afraid of trials. and when you come to the conclusion that wisdom contains an immutable law of your being, already consciously follow it.

These are the beginnings *of the critical* method of Socrates, who left the soil of blind trust in tradition. The philosopher does not instruct like Pythagoras, does not refer to authorities, but chooses dialectics as his working tool - A duel of arguments. Hence the Socratic way of leading people to reliable knowledge.

Sometimes the discussions he started were designed for the listeners. however, more often he tried to win his partner over, to look into his soul, help him understand his thoughts and aspirations. Socrates gave his all The course of reasoning, entered all the

curves of the interlocutor's thoughts, leaving nothing behind unclear, without missing a single link in the chain of evidence. He was almost identified. with another person, as if forgetting about myself and my views: it helped he should approach someone else's soul from within.

Here in the palestra or at the temple he stops the person he likes. and asks a question. He is attentive, serious, sometimes pretends to be naïve, asks, objects, clarifies...

What, friend, do you mean by such and such a word? Ok. Won't there be mistake to interpret it that way? Oh, Hera! His opponent knows what is good. and wisdom! May he soon enlighten poor Socrates!.. And it's all over again and then he captivates the debater. Yes, yes, it is, he has to agree. But the sage is not content with a private victory, he continues: let's consider this is a more thorough question. Are you watching me? Watch carefully!

And the thread of arguments, definitions, conclusions unfolds. Interlocutor become uncomfortable, he is so used to formulaic words that he never particularly didn't delve into their meaning. And then the concept itself begins to anatomize.

Here is a young Theaetetus – the future famous mathematician – beating like a fly in cobwebs, and Socrates, having driven him to a dead end, looks good-naturedly with his bulges. with eyes in which a smile hides, jokes, encourages: be bold, braver! After all, he, Socrates, is also learning and for him all this is just as new. No need to be afraid Difficulties.

"Your torment is because you are not empty, sweet Theaetetus, but rather Heavy.

- I don't know, Socrates. But I talk about what I'm experiencing.

"It's funny to listen to you. Have you ever heard that I am the son of a midwife , very a venerable and strict midwife, Phenaretus?

- I've heard that.

Have you heard that I do the same craft?

- No, never.

- Know that this is the case, but just don't give me away to anyone. After all, I, a friend mine, I hide my art... In my midwifery art, almost everything just like them, the only difference, perhaps, is that I take from my husbands, not wives and I give birth to souls, not flesh. The greatest thing in our art – the fact that we can interrogate in different ways whether the thought of a young man gives rise to a false ghost or a true and complete fruit (4).

This *maeuticism*, or spiritual obstetrics, is the main pedagogical Socrates' reception. Bringing the thought of the interlocutor to the point of absurdity, he showed that he

gave birth to a "bubble" and not a real child, and carried him to further analysis, by helping to "produce the truth."

To some people, Socrates' reasoning might have seemed tedious. But in they were a true *school of thought*. Philosophy represented by the Athenian the sage began to vigorously develop the resources of the mind. You've nominated concept? Explain it, Socrates demands, otherwise there will only be confusion. "Sophisms" you can't get away with it. From the chaos of words, representations and images it is necessary to isolate strict designs. They were like chemical experiments on thoughts: Socrates mixed, agitated, evaporated, and at the bottom settled crystals of *concepts*. Looking for the general in the particular, the philosopher opened the door to the world of the intelligible, the door that Pythagoras and Parmenides were knocking on.

Pure thought, according to Socrates, is the reality that man must. find in yourself and release; it requires a clear causal relationship and the validity of the findings. Thus, Socrates developed the beginnings of an *inductive way of knowing*. But it is here, where the philosophical manifested itself most strongly. the genius of Socrates, reveals a strange paradox or even the tragedy of his magisterium. After all, having proposed his rational method of research, he is imperceptible for he did not serve the moral philosophy that was the main one for him. interest, and *science*. Oddly enough, a man who neglected natural science, gave him an instrument with which he had not parted for centuries; but here's the in the field of morality, Socratic techniques proved to be of very little use.

Socrates believed so much in reason that he set out to build on it alone. universal ethics. An attempt that is doomed to failure! Already Aristotle strongly rejected this transformation of morality into science, although he agreed. with Socrates' idea that "there is no virtue without knowledge" (5).

It seemed to Socrates that man is good by *nature* and what he does evil. his only ignorance. This has something in common with the Indian doctrine of "avidya". But if the Upanishads taught about mystical ignorance, then for the Greek philosopher the good, like the truth, was comprehended by the study of the laws of reason. All this gave the reason for many thinkers to consider Socrates a man who poisoned the Hellenic spirit of rationalism. Kierkegaard saw in Socrates only corrosive "irony"; Nietzsche called him a "typical nemystic" who destroyed the sublime. the spirit of "tragic Greece"; existentialist Lev Shestov portrayed the philosopher's work as if by the second fall after Adam (6).

There is much that is true in these judgments, in particular the "dialectical" method. indeed strengthened the claims of ordinary logic to dominance in the higher areas of knowledge. However, we have no right to separate the teachings of Socrates. from

himself. Taken whole, in all his life and with all the shades Thinking, the sage is too complex to be squeezed into narrow the framework of rationalism.

* * *

First of all, be the irony and rationality of Socrates absolute, he is absolute. otherwise I would relate to religion. Flat rationalism is incompatible with it; between however, all witnesses speak of the philosopher's genuine piety. Socrates is not only performed the rites, but also listened with full seriousness and respect to the words of the oracles. He unequivocally emphasized that his method has *limits* and does not pretend to replace mystical knowledge. Man is given reason, this is his property, and the higher is revealed in a different way. "What the Gods Have Provided people to know and to do," we read in Xenophon, "to this, he said, should to learn, and what people do not know, to try to know the will of the gods."

"If it seemed to him that he was given some instruction from the gods, then persuading him to act contrary to this instruction was more difficult than persuading him to to take a guide blind and not knowing the road instead of the sighted and knowing. And he scolded others as fools who act contrary to the instructions of the gods from fears of notoriety among people; he himself put the advice from the gods above all human relations" (7).

Socrates disapproved of those who thought that the divine could be discussed. as easy as anything else. "He wondered," says Xenophon, "how they were." do not understand that it is impossible for a man to comprehend this" (8). In short, the sage was quite clearly aware of the greatness of the divine. The beginning, and the impossibility of reducing the concept of it to ordinary logic.

At the same time, socrates cannot be called an agnostic in the spirit of Protagoras and Gorgias. Those who accuse him of rationalism forget that beneath the surface of all. his mental operations lived a *belief in the supreme Good*.

This was certainly something new in the religious consciousness of Greece. Single Moira, logos, gods – no matter how they understand and denote the higher Reality socrates' predecessors— it was never conceived in the category of Good. Divine was omnipotent, irresistible, all-eating, and even sentient, but — was not Good. Socrates resolutely refused to see in the Supreme only Nus, the cold. The prime mover of scientists, but he understood him as heavenly *Providence*. And by no means it was not the "dialectic" that revealed to Socrates this aspect of the supreme Essence; source his visions must be sought in the personal, spiritual and moral experience of the sage. It is remarkable that Socrates, always insisting on precise concepts, shied away from from the definition of the highest Good, as if to show that it is not rationalized. And at the

same time, his words about the "truthful" and "good" God sound with such a conquering the conviction that there is something almost prophetic about them. Not without reason the famous historian of religion Rudolf Otto compared the novelty of this doctrine of the goodness of God with the preaching of the prophet Amos ([9](#)).

Socrates' religious intuition is the soul of his entire philosophy. As God is Good, the world he has formed is designed for joy, harmony, for the good. To believe in this does not mean, however, to abandon reason. And the philosopher tries to approach the idea of God with his inductive method.

In Xenophon we find an interesting conversation on this topic. Socrates asks Aristodemus, the man who laughed at religion, does he honor the great masters: poets, sculptors, painters. "Of course," he replies. Then Socrates describes in detail some of the amazingly arranged organisms, and Aristodemus agrees that it looks like "someone's skillful work".

Do you recognize the presence of anything reasonable in yourself?

The interlocutor cannot disagree with this.

- Is there anything reasonable anywhere else? Can you really do that? to think, knowing that in you is only a small part of the vast land and insignificant a fraction of a huge amount of liquid? Equally, from each of the constituent elements, undoubtedly great, thou hast received a negligible part in the composition of thy Body; only a mind, therefore, which is nowhere to be found, for some happy reason. You think you took everything for yourself, and this world, huge, boundless. in its multiplicity, you think, it is in such a harmonious order thanks to some kind of madness?

- Yes, I swear by Zeus, I think this: I don't see the owners, just as I don't see the masters. of the works here.

- Yes, after all, you do not see your soul, and she is the mistress of the body. After all Aristodemus agrees that there is someone invisible who is the cause of everything, but that, in his eyes, does not justify religion.

- No, Socrates, right, I do not despise the Godhead, but, on the contrary, I consider them too majestic for him to need reverence on my part.

- If so, what is more majestic is the Deity, which, however, honors thee of your care, the more you should honor him ([10](#)).

We would be wrong to think that Socrates gives here "proofs" of existence. God. He *finds* directly in the person himself a reflection of the spiritual, a divine principle that only allows people to be reasonable and creative beings.

What about the gods? Socrates knows from experience that there are some secret forces, which affect a person's life. Why shouldn't they be called gods? But they are all something subordinate to the one divine Good. People in vain hope to bribe them with gifts without renouncing evil. Gods are man's helpers, but they can help him only in goodness, for only it is the highest. the purpose of both gods and men ([11](#)).

From all this, it is clear that Socratic "theology" is closer to the biblical a teaching than anything that ancient thought had achieved before Socrates. But if deep the source of Socrates' faith is outside the plane of reason, then how to explain the rationalist the nature of his philosophy? It seems that the sage had reasons not to trust too much. an irrational beginning. He saw its manifestations in Hellenic mysticism, but I couldn't find any good there. Therefore, he felt the irrational as evil, destructive. the elements and sought to curb it. He resisted the Greek spirit's craving for everything. twilight and subconscious. Fate and nature, sensuality and demonic passions, the dark and the elemental – all this seemed to Socrates to be clapping. a sea ready to flood the island of reason and virtue. It is by protecting them, Socrates tried to enclose ethics in the fortress of rationalism. Perhaps Socrates even consciously narrowed the scope of his spirit. He admitted that many times heard a prophetic voice in a dream, urging him to "create in the field of the Muses", but he was afraid of this voice and preferred to trust reason ([12](#)).

Socrates showed that faith and reason are compatible, that religion is not something purely irrational, but the example of his very personality shows that neither faith nor morality is built by logic *alone*.

Even the enemies could not deny Socrates' almost magical appeal, but if only he were a philosopher discussing abstract concepts with amateurs. to argue, he would never have acquired such power over souls. Mysterious his charm came from that Socrates who could stand immersed for hours. in contemplation, which sensed the future, heard the voice of "daimonion", with all his being he believed in the reality of the divine Good. Unlike mystics, he couldn't find the words to talk about his vision. But just like that, "demonic" and mysterious, he captivated the disciples and instilled in them faith in the higher Good.

NOTES

Chapter Sixteen

SELF-KNOWLEDGE, THINKING, GOODNESS

1. See: *Xenophon*. *Memories*, 4, 2, 24.
2. See: *M. Nilsson*. *A History of Greek Religion*, p. 225.
3. *Plato*. *Apologia*, 30 a, b.
4. See: *Plato*. *Theaetetus*, 148 e, 149, 150 p.
5. *Aristotle*. *Nicomachean Ethics*, VI, 13, 1144 b.
6. *L. Shestov*. *Athens and Jerusalem*. Paris, 1951, p. 91; *F. Nietzsche*. *The Birth of Tragedy from the Spirit of Music*.— *Sobr. Op.* vol. I, 1912, p. 101. An analysis of Kierkegaard's complex relationship to Socrates is given in the study of *P. Gaidenko* "The Tragedy of Aestheticism" (Moscow, 1970, p. 50 sl.).
7. *Xenophon*. *Memories*, I, 1, 9; I, 3, 4.
8. *Ibid.*, I, 1, 13.
9. See: R. Otto. *The Idea of the Holy*, 1959 p. 154. It must be emphasized that the view of character presented in this chapter Socrates' knowledge of God differs from the point of view of some Western theologians, who believe that pre-Christian thinkers could *only* approach God through reason (see an example of such a concept in *J. Dapelo*. *Dieu et nous*. Paris, 1956, p. 59). These authors refer to the words of Paul, who talks about knowing God through consideration of creations (Rom 1, 19, 20) as well as on the decree of the First Vatican Council, affirming the possibility of rational divine knowledge (see: *N. Denzinger*. *Enchiridion Symbolorum*, 1957, p. 495). But neither the apostle Paul nor the fathers of the Councils say anything about *the impossibility* of intuitive approximation to God in terms of "natural Revelation." It seems that by limiting the knowledge of God (beyond supernatural biblical Revelation) the framework of reason, the theologian risks impoverishing a person's spiritual gifts, which are of no less high origin, rather than reason. Here there is a danger of coming to a misanthropic concept of Protestant neo-Orthodoxy (K. Barth), which are seen in all the searches and insights of pre-Christian "pagan" religions are only self-deception and misconception. It is characteristic that J. Daniélou, based on his point of view, even the mystic Shankara is forced to enlist as a rationalist (*Idem*, p. 64). In short, if we assume that the "natural" mind can say something to man about

God, then there is no reason to consider completely barren and false "natural" intuition.

10. See: *Xenophon*. *Memories*, I, 4.

11. *Ibid.*, I, 3, 3.

12. *Plato*. *Phaedo*, 60 e. Here Socrates himself admits, that he did not want to interpret this call in a literal sense.

Chapter Seventeen

SOCRATES AND ATHENS

Athens, 421-400 BC

*I am devoted to you, Athenians, and I love you,
but I will obey God rather than you.*

From Socrates' speech at the trial

Every more or less prominent Athenian took part in political life. And for Socrates, with his intelligence and sociability, it would be quite natural. Meanwhile, he stubbornly and deliberately avoided the political field. Without giving up the minor positions to which he was elected alongside with other citizens, he was unwilling to be active in public affairs. Moreover, he saw it as a hindrance to his mission. Compromises he was the least capable, and he was disgusted by the need to twist his soul, to flatter himself. crowds and sophisticated in demagoguery, as was customary among party leaders.

However, with all this, Socrates considered himself a necessary and useful member of the "ecclesia", the urban community, as he was a friend and helper to those who wanted to make your life perfect. Socrates is free to perform this task, in his own opinion, he could only as a "private person" ([1](#)). He talked to whom he wanted, when he wanted, and talked about what he wanted.

In addition to a motley crowd of listeners, Socrates had an intimate circle. Followers. With them, the sage shared his innermost thoughts, with them often left the usual joking tone and talked about the most important and serious Things. For these naïve and rebellious boys, he had a burning love. He he was at the same time a sower, a caring cultivator, and a reaper. He was able to treat students by guiding, prompting, instilling faith and aspiration in them to the good. Socrates knew that in his youth he was especially opposed to the mentoring tone. and the teacher of arrogance, so he made his "dialectic" subtle, unobtrusive, Friendly. "I have no disciples," he repeated tirelessly, "but only friends, we learn together." It was captivating. Socrates taught not only by words, but also a living example. His clear thought, breadth, cheerfulness of spirit, hardened the will was admirable. Many probably thought: happy is the person who learned to live like Socrates.

It should be noted that in the environment of Socrates there were people very different and even opposite in character. And for the sage, it was not only their skill that was

important. to think, but also their moral state. So, he was genuinely troubled by frivolity. Alcibiades, a narcissistic aristocrat, spoiled by worship and madly ambitious. Socrates saw that Alcibiades could become the pride of Athens, continuing the work of his uncle Pericles. But at the same time, the teacher knew, how easily Alcibiades can deceive his hopes (2).

The circle of Socrates had a beneficial effect on Alcibiades, communication with the philosopher awakened the best sides in this spoiled nature.

"When I listen to him," Alcibiades said of Socrates, "my heart beats. much stronger than that of raging corybants (priests of the Phrygian Mother Goddess, the cult of which included ecstatic rites), and from my eyes from his speeches tears are shed; the same thing, I see, is happening to many others. Listening Pericles and other excellent speakers, I found them to speak well, but I did not experience anything like this, my soul did not become confused, resenting my slavish life. And this Marsyas led me often into this. the state that it seemed to me that I could no longer live the way I live" (3).

However, later, as we shall see, the dark beginning drowned out Alcibiades' soul. the seeds of good sown by Socrates, and instead of the glory of Athens, he became their shame.

A different person was *Plato* (420-348) - silent, pensive a young man with a closed face. He could not be called, like Alcibiades, handsome: in his portraits he has rough, almost masculine features. But, like Alcibiades, The twenty-two-year-old descendant of kings dreamed of a political career. In the house plato received an excellent education for his wealthy parents; he was fond of sports, poetry, listened to the lectures of the philosopher Cratylus, a student of Heraclitus, wrote drama (4).

The meeting with Socrates dramatically changed Plato's life. Already in his declining years, he said: "My eldest friend, my dear Socrates... I, without being offended, I can call the fairest of the people who lived then" (5). In other words, Plato, like Alcibiades, was impressed by Socrates. primarily as a person. But no less was the mental influence of Socrates. on Plato. He quit poetry, burned his tragedy, because he realized, that his real calling is philosophy. Subsequently, however, literary his studies served Plato well: he became one of those few. thinkers who occupy a prominent place in world literature.

We know less about the other disciples of Socrates. He was among them passionate, fond of Herophontes, the one who asked the Oracle about the wisdom of Socrates, was Xenophon, who sought wisdom from a teacher in order to manage his household with benefit. Not all students were successful in communicating with Socrates. So, the

son of a strategist Anita, because of his weakness of will, neglected the lessons of the sage and, finding himself in the power of vicious inclinations, at the end completely lowered. Others left from Socrates, as they left the Sophists, only having learned from him to reason skillfully and build a chain of evidence. Some have never been able to understand Socrates. and left it disappointed and embittered. Critias, for example, tore with the philosopher after he condemned his behavior. Subsequently, becoming for a time as the political leader of Athens, Critias persecuted the teacher with his hatred.

In short, the true disciples of Socrates could only be those who aspired. work on myself and did not chase external successes.

But virtue for the philosopher was, as we remember, inseparable from knowledge; he instilled in listeners the ability to think critically. And soon the older generation Athens began to notice with irritation that the youth who listened to Socrates, there was independence in judgment. The fact that young men increasingly began to express "own opinion", aggravated the eternal conflict between fathers and children. To that the plight of the city has increased the influence of "protective" tendencies, as a result, it was said that Socrates was a dangerous seducer, instilling in students disrespect for domestic customs and faith, disregard to authorities. Not everyone understands the manner of Socrates to conduct conversations often led to the distortion of his thoughts and ideas. Discontent gradually matured against the philosopher.

At first, it manifested itself in relatively harmless forms: the sage of steel to pursue with ridicule and gossip. And on one of the feasts, the Athenians received the opportunity to make fun of the philosopher brought out in the comedy of Aristophanes under by his own name. The play touched on the most painful place of the Athenians and spoke on what angered conservatives the most: socrates' critical attitude to traditions and its impact on young people.

The comedy was called "Clouds." In it, the audience met with the confused in debt, the stupid and petulant old man Strepsiad, who is ruined by him frivolous son of Pheidippides. The young man spends money on horses and does not listen persuasion of his father, whose business is getting worse. How do you get rid of his creditors? After all, in court you need to be able to talk deftly, and Strepsiad knows his stupidity. and tongue-tie.

But now a plan of salvation comes to his mind: not far from his house stands "Thinking" is the cunning cuisine of the Sophists and their leader, Socrates.

*There are sages here. Listen to them,
So the sky is just an iron stove,*

*And people are like in a coal stove.
And those who give them money, before the court they
will teach the crooked to make speech right (6).*

Strepsiades wants to send his son there for training: let him work in verbal Agility.
But Pheidippides does not want to go where they are gathered.

*Braggarts, scoundrels, pale-skinned, barefoot,
Socrates the miserable, Herophon the Mad (7).*

There is nothing to do - the old man goes to the Thinking Room himself. At the threshold he meets a disciple, and when Strepsiades enters, it seems to him that he has entered the house of the insane: some "count the gods", others study the Underworld. This whole company is represented by Aristophanes in the same vein as Swift's Laputian scientists.

And here is Socrates himself - "the priest of the speeches of the rogues." He swings in a huge basket so high that Strepsiad has to shout for a long time: "Socrates! Sokratushka!" finally he responds from the basket:

-What, poor man?

Tell me first, what do you do?

- Floating in space, I think about the fate of the luminaries.

"When you climb into the hammock, you look at the gods. But why not from the ground? (8)

It turns out that in order to reach the gods, you need to rise higher, because the gods of Socrates, "special coinage"; it's nothing but steam, clouds, foggy outlines of which replaced the Olympians. This muddy marev is worshipped. in Myslnina. By leading Strepsiades through the Jester Rite of Passage, Socrates appeals to the Clouds. They immediately appear, and their singing is enchanting and intoxicating. Old man; he already loved this vague and deceptive world.

*With my soul I rose,
And to the tangles of words drew me
And to judgments about the smoke flying,
I wanted to answer the word three
And to sting a thought in an argument!*

Socrates solemnly informs the neophyte that there is no Zeus: the whole thing is in the Clouds. Strepsiades marvels:

- Who's driving them towards them, tell me? Well, isn't it Zeus, shaking clouds?

- Not Zeus at all. It's a whirlwind.

- Oh well! So, Vortex! I didn't know that Zeus was retired. and in his place is now the Whirlwind (9).

In conclusion, Strepsiad is presented with an article of faith of a kind of "elemental materialism": "The boundless air of breadth, clouds and tongue are sacred trinity" (10). (Language, in particular, is needed in order to pervert the truth.) And now the temptation is over, the hapless old man, despite the to protests, strip naked and lead into the inner room of the Thinkl...

However, it soon turns out that he is too stupid to comprehend the cunning. science of the sophists. Then Pheidippides decides to follow his father's example and much he learns Socratic wisdom more successfully. After completing the training, he blew in an instant. creditors, but completely stopped listening to advice and complaints Father. In the end, he became so brazen that he dared to beat the old man, and no one could persuade him: the language became a good defense for him. Realizing which Socrates served him, Strepsiades burns the Thinker in a fit of rage. — this den of debauchers.

In this evil farce, everything from start to finish is pure slander. What's there? only not attributed to Socrates! He turns out to be a preacher of those very teachings, which he rejected, sophistry and natural philosophy. But Aristophanes is magnificent. knew Socrates, he was in the houses where the philosopher's circle met, and he was present. in the conversations of Socrates. It is unlikely that he wanted to write a denunciation; most likely in the creation It wasn't so much Aristophanes' intention to hurt Socrates that played a role. how much of his nature is a satirist. A gallant, sarcastic man, he ridiculed and Pericles, and the gods themselves. Could he resist the temptation to draw? a caricature of Socrates? After all, the sage with his comic appearance and oddities so, it seemed, and asked to be in the heroes of the comedy! In the teachings of Socrates in Aristophanes there was no desire to delve into it, and he looked at it through the eyes of the crowd. Example of Aristophanes other humorists followed.

In his subsequent plays Birds and Frogs, Aristophanes continued his attacks. against the philosopher, with the latter perceiving them seemingly without offense. and with humor, at least it did not lead to a quarrel between Socrates and Aristophanes. Perhaps the writer did not even guess what fateful role he would play. comedies in the fate of Socrates. Their action did not affect immediately, but by sowing evil seed, they have cemented a common unflattering view of a "sophist" that undermines civil foundations and seduces the younger generation.

* * *

The Clouds were erected in 423, when the thoughts of the Athenians were still occupied. War. Two years later, peace was finally concluded, but the internal ones

intensified. Riots. One of their culprits was Alcibiades. He led those who he wanted to continue the war and inflamed militant moods among the youth. In 417 he was elected strategist, and he proposed an adventurous plan to march on Sicily. "Most of the Athenians," Thucydides wrote, "had no idea. neither the size of this island nor the number of its inhabitants. And yet the majority citizens were burning with an excessive desire for war, and if anyone did not like it, he remained silent out of fear" (11). The reason for such belligerence it was that Athens, accustomed to enjoying the riches flowing from Colonies, had a hard time failing to fight Sparta.

Alcibiades soon achieved the realization of his plan, but when combative the fleet was already preparing to move to Sicily, someone at night overturned the pillars with statues of Hermes. Rivals of Alcibiades accused the strategist of blasphemy and his minions. He demanded a trial of the case, but is forced to was sailing without waiting for its outcome.

As soon as the ships arrived in Sicily, Alcibiades received orders to return and stand trial. The strategist refused that he was considered evidence of guilt and sentenced him to death. But Alcibiades declared that he would still prove himself, and fled to the Spartans. On his advice, Sparta sided with the Sicilians, and in the autumn of 413 the Athenian fleet was destroyed. The Athenians besieging Syracuse, were trapped, and the Spartans, meanwhile, invaded Attica. Allies one by one they left the Athenians.

The situation was exacerbated by riots breaking out in Athens. Many citizens demanded to abandon democracy and return to the "system of fathers". The peace party, the so-called "Council of Four Hundred", came to power. Democracy was replaced by an oligarchy, which the city accepted out of fear of an imminent catastrophe. The new regime took harsh measures against anyone who disagreed with the opinion. Government. A victim of this time of troubles was the sophist Protagoras, accused in blasphemy. His books were publicly burned. The philosopher himself hurried escape to Sicily, but the ship on which he was sailing was caught in a storm and crashed.

The "Council of Four Hundred" did not last long. Another coup revived democratic order. All the disgraced persons returned, among them was and Alcibiades, who was met as unjustly offended. He promised the people are victorious and peaceful, and they were elected paramount chief. But it was too late: the Spartans pushed the Athenians everywhere. Alcibiades was deposed a second time, and he fled. from Athens, now forever. He fled to Persia, where he fell at the hands of a murderer.

In April 404, Athens surrendered. To the sounds of the Spartan military The walls of the great city were destroyed. Dominion of Athens over Hellas ended (12).

At the request of Sparta, the Athenians established a military regime - the tyranny of the "thirty". It was headed by a former student, and now an enemy of Socrates, Critias.

* * *

What did Socrates do in these difficult years for the fatherland? We know he did not change his habits at all: he still shunned party strife, courageously endured the hardships of the famine times. He kind of stood above the troubles. and incessantly changing circumstances, continued to educate the youth and to speak of a perfect life.

He was not a supporter of any of the political trends, but believed that society must be built on the basis of reason and law. *The law* was for him the foundation of any regime, but he has seen how easily the law is broken. and under oligarchy, and under monarchy, and under tyranny. Socrates could not approve and the extremes of the Athenian Democrats, which, as he put it, often turned democracy in ochlocracy is the tyranny of the mob. Such tyranny seemed to Socrates. no less dangerous than the tyranny of a party or dictators. He was sharply critical. the custom of electing officials by lot and considered that governance should be to allow the most experienced and skillful people.

Under the Democrats, when Socrates was among the Pritans, he defended principles of *law*. "He did not allow," says Xenophon, "the people to do unlawful ordinance, but, guided by the laws, opposed such pressure from the people, which, I think, no one could withstand in the world" ([13](#)).

* Pritans are elected officials in court

This was the case, for example, in 406, after the Battle of the Arginus Islands. Marine strategists who did not comply with the order because of the storm were tried. Advice demanded their execution and the execution of those who defended them. "The people," Xenophon writes, "shouted loudly to those who refused to put to the vote too. brought to justice. And then all the pritans, frightened by this, agreed to put the proposal to vote is all except Socrates, son of Sophroniscus. Last declared that in all things he would act only according to the law" ([14](#)). He understood that the anger of the crowd was dictated by the bitterness of the losses, not by considerations. common sense or the letter of the law. So he boldly contrasted his the opinion of the enraged masses.

Nor did he back down before the dictators. When Critias, having come to power, began resort to mass terror, Socrates also stated its view on such Methods. "It would be strange, I think," he said, "if a person who became shepherding a herd of cows and

reducing the number and quality of cows, did not recognize himself a bad shepherd; but even stranger is that the man who became the ruler of the state and by reducing the number and quality of citizens, they are not ashamed of it and do not consider themselves a bad ruler of the state." After that, the authorities forbade Socrates to talk with young people, transparently hinting that otherwise he himself will be among the "reduced cows". This threat did not frighten Socrates at all, he answered it with a joke and continued his work as before (15).

The regime was preoccupied with catching all the influential political actors. emigrants, and for this purpose punitive expeditions from number of Athenian citizens. Once, Socrates was included in such an expedition. It was necessary to return from the island of Salamis a certain Leontes, whom she was waiting for execution. Perhaps Socrates was sent to test his loyalty, or wanted his presence to give the action a look of legality. But you can't have a philosopher. it was to force him to do something that was contrary to his conscience.

"When we came out of Tola," he later told his judges, "four we went to Salamis and brought Leont, and I went to my place. home. Perhaps I would have been executed for this if the government had not fallen. soon" (16).

* Tol (or Fohl) - Chamber of Sitzings of the Pritans

With the consent of Sparta, who realized that a strong power in Athens for her Democracy has been restored there again. Resolution of the People's Republic the assembly read: "The Athenians shall have a system of state according to the regulations fathers." Again, a reference to the notorious "fathers" was used, because she had astounding power over minds. To the past, covered with the glory of Solon, Themistocles and Pericles, looked like an ideal. But the past was back. must not. Democracy is now discovering its worst; and this one it was to be expected, for as long as it limited itself to what it gave to citizens. the right to control the policy of the authorities, it bore rich fruits; when the abstract concept of "demos" became a new idol, democracy turned into in a worsened edition of tyranny. The tendency to force everyone prevailed in it. to think alike and, relying on police methods of government, to subjugate all to one standard.

NOTES

Chapter Seventeen

SOCRATES AND ATHENS

1. *Plato*. *Apologia*, 31 *d-e*.
2. On the character of Alcibiades, see: *Plutarch*. *Biographies*. Alcibiades, 10.
3. *Plato*. *Pir*, 215 e.
4. There is evidence that the present name of the future the philosopher was Aristocles, and "Plato" was only a nickname (Diogen Laert., 3, 4). Plato's ancestor was the last Attic king Codrus, also of the same family. Solon also belonged. *Aristotle* speaks of Cratila as Plato's teacher (Metaphysics, I, 6, 987 a, 32).
5. *Plato*. *Letters*, VII, 524 e. Plato became a disciple Socrates when he was about twenty years old (Diogen Laert., 3, 6). But he probably knew the sage before that.
6. *Aristophanes*. *Clouds*, 96. Lane. A. Piotrovsky.
7. *Ibid.*, 103.
8. *Ibid.*, 223.
9. *Ibid.*, 379.
10. *Ta mzh*e, 424.
11. *Thucydides*. *History*, VI, 1, 24.
12. *Xenophon*. *Greek History*, II.
13. *Xenophon*. *Memories*, 4, 4, 2.
14. *Xenophon*. *History*, I, 6, 7.
15. *Xenophon*. *Memories*, I, 2, 32.
16. *Plato*. *Apologiya*, 32 p.

Chapter Eighteen

DEATH OF THE SAGE *OF ATHENS, 399*

Outside of Christianity, Socrates is unique.

S. Kierkegaard

In any era when the people are in distress, they are sure to seek, on whom you can thwart the accumulated discontent. Usually and governments, those guilty of certain failures, rush to find such a scapegoat, to unleash the fury of the masses. It doesn't matter who is chosen as the object of bullying. what matters is that the enemy is detected, he is here, in front of your eyes, and he can be dealt with. This is especially easy to do when the accused is more or less defenceless; persecutors who, in addition to hatred, are also obsessed with fear, have impunity causes only double cruelty.

Athens has reached just the point where it became possible to find the culprit of all the troubles. the need of both the authorities and the crowd. They have endured years of disaster and humiliation; the pride of the great city, which considered itself the crown of Hellas, was brutally wounded. Who should be held responsible? There were too many culprits. And here's where public opinion armed itself against Socrates.

Was it not this man who encroached on the foundations of the "domestic order"? Not did he encourage young people to disregard the opinions of their elders? Wasn't he teaching free thinking? Perhaps in general, the wrath of the gods fell on the city because of him: how many Socrates didn't he make sacrifices, didn't everyone know what he was saying about some "Daimonion" and therefore taught to believe differently than the "fathers" had bequeathed? All these philosophers only muddy minds. No wonder Anaxagoras and Protagoras were banished; why else is this old seducer Socrates walking around the city? After all, even his friend Aristophanes exposed his quackery, atheism and "cloudy" Ideas.

There were also people who directly filed a complaint against Socrates in court. Accusation was worded as follows: "Socrates transgresses laws by spoiling the youth, does not recognize the gods that the city recognizes, but recognizes the signs of some kind new geniuses" (literally "new demons") ([1](#)).

One of the main accusers was strategist Anit, a tanner by profession. He belonged to the Party of Democrats and together with Thrasibulus overthrew tyranny. "Thirty".

This narrow-minded patriot believed that all new ideas were hurting. state (2). Socrates in his eyes was the inspiration a subversive force, a cunning sophist who corrupts the younger generation. Important personal motives also played a role here: Anita's son was a student for some time. Socrates and not without his influence refused to engage in the craft of his father, who since then he harbored a grudge against the philosopher.

Another representative of the prosecution was young and very mediocre. poet Melet, a man of dubious reputation, who wanted to gain popularity civic odes and patriotic chatter. Such people often try. to advance through all sorts of "revelations" and play the kind of saviors Fatherland. Although the complaint was first filed by Melet, the main initiator the process was undoubtedly the strategist Anit. The third was a certain speaker, Lycon.

Socrates had long foreseen that he could not avoid a clash with the Athenians. "guards". He knew that he had miraculously survived to this day. Say the Macedonian king Archelaus called the sage to him, but the seventy-year-old Socrates too intertwined with his city and preferred to stay in Athens, going to meet his fate.

* * *

When an official accusation was made against Socrates, the friends became advise him to prepare an "apologia" - a defensive speech at the trial. Such speeches — the legacy of genuine democracy — have yet played a decisive role in the processes.

"Wasn't my whole life a preparation for defense?" Socrates asked.

In response to objections that the speech would help him justify himself from the erection socrates referred to his "daimonion": "I swear by Zeus, I had already tried to consider the defense before the judges, but I was opposed by the divine voice" (3).

That mysterious power that accompanied the sage all the years, now kept him from compiling an apologia. Moreover, the "daimonion" seemed to be directly pushed Socrates to his death. To those who worried about him, the philosopher jokingly replied that at his age it is not bad to end life so easily. Way.

Both friends and enemies of Socrates were amazed by his strange craving for death. It remains mysterious to this day. It's doubtful that it could be and indeed to explain the old age of the sage. Socrates didn't seem far from it. decrepit, kept his mind alive and good health. Maybe he wanted to. finally give a fight to the musty world of narrow-minded fanatics and put a stigma on them Killers. His process could have been a test for Athens. "If I am betrayed Executions are unjust, Socrates said, "then it will be a

disgrace to those who will put me to death" (4). Let him not be able to conquer ignorance and hatred by the power of his mind, at his disposal remains an ally of superhuman - death, his death - a sage and an honest man.

* * *

It was the end of May 399 on the day of the trial, a crowd of elected judges - five hundred people — took her benches. In a special place stood Socrates, surrounded by friends, opposite was the rostrum of the Chief Prosecutor. Everything had the appearance not of reprisals, but of legal proceedings.

Melet began. He stated that Socrates, contrary to the law, was engaged in the study of celestial phenomena, explored what is forbidden, taught young people "to do the weak the argument is strong" and did not recognize the gods. And who are his disciples? Is it not Alcibiades, betrayed by his homeland? Isn't Critias a tyrant and an enemy of democracy? Wasn't he judgmental? Socrates himself democratic orders? He is wise, but it is dangerous wisdom. Skilled Speaker, he can now easily confuse the jury. But you can't let it to deceive the people, he is certainly the mortal enemy of the fatherland.

Other prosecutors have spoken in the same vein; they all insisted on that Socrates shakes authority, innovates, distracts young men from their Duties.

After that, they gave the floor to Socrates. It's finally time for a face-to-face philosopher's stakes with Athens...

"How have my accusers acted on you Athenians," he began, "I am not I know, and I almost forgot myself because of them: I'm so convincing. they said. However, they didn't actually say anything right." (5). He's an old man, but he's never been brought to trial, so failed to prepare apologies; his request is only one: do not make noise and do not make noise. interrupt him. And so easily, at ease, with a grin, Socrates continued. talk all the time. It seemed that it was not about his life, but about some outsider. Problem.

First of all, he noted that the lawsuit of Anit, Melet and Licon is only an excuse; in fact, an old feud has broken through here. Majority of judges his age is his son, and this is not the first time they have heard of Socrates. Bad. "There are many of these accusers, and they have been accusing them for a long time, and they have said so. they are with you when by age you could believe everything, for some of you were children or teenagers, and they accused in absentia: to make excuses there was no one. But the most ridiculous thing is that you can't recognize them by name. and you can't

name it, unless some writer happens among them. comedies" (6). It was a direct allusion to Aristophanes.

"Therefore, the Athenians," Socrates continued, "I should defend myself and try. in a short time to refute the slander that has been held for a long time among you. I wish it was for the benefit of both you and me — what? can I still achieve my protection? I just think it's hard, and it's not a mystery to me what it's like. Let it go, however, as pleasing to God, and the law must be obeyed— one has to justify oneself." (7).

Socrates had no illusions: he perfectly understood that in front of The audience is mostly hostile. And kind of reluctantly. he takes up the defense, breaking the prosecution case point by point.

Meletus attributes to Socrates the study of the forbidden and also believes his sophist, a master of verbal evasions. But how do we know that, other than like an Aristophanes farce? "Ask each other if anyone has ever heard of someday for me to say something like that" (8).

Is he considered a paid teacher? He knows that there are people who for money, they teach young people wisdom. "I myself would be arrogant and proud if would be skillful, Athenians!" (9)

He reminded those present of the long-standing divination of Pythia, told about his doubts and a search for human wisdom. He had to make sure that this so-called wisdom is nothing. Friends of Socrates, young people, in imitation he was also tested by many and easily came to a similar conclusion. "It's from that. those whom they experience are angry not with themselves, but with me and speak, that there is some Socrates, the most unfit man, who spoils the youth. And when they are asked what he does and what he teaches them, they do not know that to say, and to hide their predicament, they talk about what is generally accepted. talk about everyone who philosophizes... And they don't really want the truth. to say, I think, because then it would be revealed that they are only pretending, as if they know something, but in fact they do not know anything. And since they are, in my opinion, ambitious, strong, numerous, and speak of me persistently and persuasively, then you have long been buzzing your ears with slander against me" (10).

Then Socrates turned to Meletus: he cares that the youth is better? But who would make it so? Laws? Well done! Maybe judges? Of course. Maybe members of the People's Assembly? So? "Apparently means except for me, all the Athenians make them flawless, only I am the only one who spoils. You will is that what you want to say?"

Here Socrates in his element, he clarifies the thought of the interlocutor and at the end He exclaims with comic despair, "You attribute great things to me, however, misfortune" (11).

But the argument is not over. If Meletus knew that Socrates was acting in some way. it is not true why he avoided it and did not instruct it? So he thought he was a philosopher. not a deluded, but a hardened and deliberate criminal. Then again specific counts need to be addressed.

- According to you, I do not recognize gods at all, and not only do I not recognize them myself, but I teach others this as well.

- Exactly, I'm saying you don't recognize gods at all...

"It's unbelievable. Melet, I don't think you believe it yourself (12).

And then Socrates touched on his "inner voice." Isn't "daimonion" by the power of the divine? How can we then claim that Socrates denies Gods?

Although Socrates, as usual, seemed to have explored the truth, but in each his word felt a sense of righteousness. He stated that the city needed, even if it brings little benefit; to give up one's calling would be tantamount to desertion. Even the threat of execution won't stop him: "If only now that God has put me in line, obliging me, I believe, to live by studying. philosophy and testing myself and people, I would suddenly be afraid of death or something else and left the line, it would be a terrible misdemeanor. And for this the misdemeanor I could indeed be fairly brought to justice. to the judgment and to accuse me of not recognizing the gods, for I do not obey divination, I am afraid of death and imagine myself to be a sage without being wise. After all, to be afraid death, the Athenians, is nothing but to ascribe to oneself the wisdom to which you don't have it, that is, you think you know what you don't know. You see no one knows what death is, or even whether it is. for man the greatest of goods, yet she is feared, as if they know probably, that she is the greatest of evils" (13).

So, his position is unchanged: "I am devoted to you, Athenians, and I love you, but I will obey God rather than you, and as long as I breathe and remain able, I won't stop philosophizing... I can assure you that this is what God commands, and I think that in the whole city you have no greater good than this service of mine. God... whether you obey Anita or not, let me go or not, but do otherwise I would not, even if I had to die many times" (14).

It was a challenge. The crowd spoke, buzzed, and indignant exclamations were heard. The calmness of the accused and his speech, imbued with a sense of self-esteem, caused annoyance, and Socrates' reasoning was unacceptable to the judges. People as a rule, it is difficult to reconcile with someone who is a reproach to them. The judges felt the power in Socrates' words, but the power hostile to them.

And Socrates asked not to make noise and continued, as if adding fuel to the fire: "Thus, Athenians, I am no longer defending myself for my own sake, as is the case. it may seem, but for your sake, so that you, condemning me to death, do not lose a gift you have received from God. After all, if you execute me, it is not easy for you. will find another person who is simply - although ridiculous to say — assigned by God to our city, as to a horse, great and noble, but lazy with obesity and in need of being pushed by someone. gadfly... But it may very well be that you, angry as people, suddenly awakened from sleep, slap me and kill me with ease by obeying Anita. Then you will spend the rest of your life in hibernation, if only God, if he takes care of you, he will not send you anyone else" ([15](#)).

As evidence of the selflessness of his mission, Socrates pointed to his poverty. He denied the title of "teacher" again and again, confirming this by that he didn't charge money for training. Can I charge my friends? And by the way, why were they, his regular listeners, not invited as witnesses? After all, they could better tell about his life and teachings.

In conclusion, Socrates said that he did not want to beg the judges and try to act. on their feelings; he will not shed tears, bring his wife and children. "Don't think, Athenians, as if I must do to you what I do not consider good, neither right nor pious." Judges should be guided only by by law: if the accused is guilty, to convict him, if not, to acquit him.

We started voting. Verdict: Guilty. However, to Socrates' surprise, the majority was not too significant - only 30 people. "I didn't think— Socrates said that the margin of vote would be so small, and he believed that it would be much more." He seems to care more about the moral state of the judges, than their own fate.

Anit demanded the death penalty, but by law in such trials the convict the right to impose one's own punishment is granted, of course, more than Soft.

And then Socrates spoke again, terrifying his friends with his words, and into the fury of enemies.

"This man," he said, "demands death for me. So be it. And what, Athenians, would I appoint myself? Obviously, that's what I deserve. So exactly?.. Anything good,

Athenians, if you really should. on merit, and moreover, such that I would have to come in handy. Which is by the way a man deserving but poor who needs leisure for your is it edification? For such a person, the Athenians, there is nothing more suitable, like lunch in Prytane!" (16)

It sounded almost like a mockery: a person sentenced to death demands, to be fed for free, like the noble people of the city! The Unimaginable Rose cry... Plato and other rich disciples of the sage began to beg him to agree. on a fine. Socrates replied that only at their insistence did he offer from himself. one mine in silver: "Plato, present here, the Athenians, and indeed Crito, Critobulus, Apollodorus, they all tell me to assign thirty mines, and a surety. take care of themselves. So, I appoint so much, and the guarantors in payment will be you have reliable ones."

The second round of voting was held. When counting, it turned out that the number of speakers for execution increased by 80. This was a clear result of independent behavior. Socrates.

The sage's friends were in utter despair, believing that if Socrates had led Otherwise, the outcome of the case would not have taken a tragic turn. But he stood on "I would rather die after such protection than stay. in the living, defending themselves differently."

Addressing the judges, he said, "I am leaving here, sentenced by you to death, and my accusers leave, caught by truth in villainy and injustice. And I stay with my punishment, and they with mine. That's probably how it should. it was, and I think it's the right thing to do."

But that wasn't all: in the end, Socrates saved the prophecy with his own. Judges: "I want to predict the future to you who condemned me. After all, for I've come to a time when people are especially capable of divination. when they are about to die. And so I affirm, the Athenians who killed me, that at once after my death you will suffer a heavier punishment, I swear by Zeus, the death with which you punished me. Now, having done this, you thought to get rid of from the need to give an account in your life, and it will happen to you, I say me, the opposite: you will have more accusers - I have so far restrained them. They will be more burdensome the younger they are" (17).

This was an allusion to the many followers of Socrates. The philosopher turned out to be Rights. Plato and Xenophon's Apologies and other pamphlets by his students will be distributed. in the world the shame of Athens, branding the murderers of Socrates as stranglers of freedom and reason.

But there was no bitterness in the philosopher himself against the blinders. the hatred of the Athenians. Executioners delude themselves into believing that death is the worst of circles. If the deceased is not aware of anything, then death is a dream, but rather it is there is "sort of relocation from here to another place". Both are in hand God, and therefore good. "My fate," Socrates said, "has now been determined. not by myself, on the contrary, it is clear to me that I better die and get rid of from hassle. That's why the sign never held me back, and I myself didn't hold back. I'm not angry at those who condemned me... But it's time to get out of here, I have to to die, you to live, and which of these is better, no one knows except God" (18).

The guards surrounded the condemned man, and Socrates, accompanied by crying friends. was escorted out of the courthouse. The sage walked at a firm pace, was calm and clear. Seeing the tears of the disciples, he exclaimed:

- What's that? Are you just crying now? Don't you know that from birth am I condemned by nature to death? Yes, if I had to die untimely, when happiness flows, then surely I should grieve for me and the disposed. to me people; if I end my life at a time when I am expected in the future different adversities, then I think you all should rejoice at the sight of mine Happiness.

"But it is especially hard for me, Socrates, that you are sentenced to death. unfair," said one of the students.

- And to you, my dear Apollodorus, it would be more pleasant to see that I have been sentenced. fairly? Socrates smiled and patted the young man's hair.

Anit walked by with the appearance of a winner.

"He is proud," Socrates declared cheerfully, "as if he had accomplished some great a glorious feat by putting me to death for seeing how great I am honors were bestowed upon his fellow citizens, said that he should not teach his son leather business. How pathetic he is! Apparently, he doesn't understand what any of us have done. works more useful and glorious for eternity, he is the victor" (19).

Now the dwelling place of Socrates for a long month was to be the Athenian prison. The execution was postponed, since on the eve of the trial the ship left for a holiday in Delos. According to the custom, until his return to carry out the death penalty it was forbidden in Athens. Thus, Socrates received a reprieve. According to the testimony Xenophon, he remained true to himself all this time, was cheerful, talkative, did not lose his excellent mood. For this incomprehensible man even death didn't seem to be tragic.

It should be noted that in prison, Socrates enjoyed relative freedom; loved ones were allowed to visit him, and he talked to them for a long time. When did he stay? alone, he remembered that mysterious voice that called out to him. to serve the Muses. For the first time in his life, he wrote a poem. But still did he is apparently to pass his leisure time.

His friends did everything to save him from execution; old comrade of Socrates Crito arranged an escape and went to prison to help the philosopher escape.

When he entered, the chained old man slept in a quiet, serene sleep, as if it was not a bowl of poison that awaited him, but a joyful feast with friends. Critona struck by this sight, and he sat for a long time in silence at the head of Socrates.

After waiting for the prisoner to wake up, Criton informed him that he would soon arrive. ship from Delos and need to run before it's too late. Friends will consider it a disgrace for themselves, if they don't save the teachers.

But Socrates just smiled: he was already kind of outside this world. He told Crito that he had a prophetic dream:

a beautiful woman in a white robe had uttered the words from Homer about the imminent return to his homeland.

- Strange Dream, Socrates!

- But the meaning of it seems to be clear, Crito. Obviously he meant, that the dream signifies the nearness of the transition to another world. Socrates did not want to escape and listen. Where he, the old man, will wander, leaving the city to which he "put" the Deity? Besides, fleeing would be a violation of the laws, and he he himself demanded their observance. "Leave it, Crito, and do it as God points" ([20](#)).

* * *

And then came the day that the disciples were waiting for in awe and sorrow. In Athens the news spread: a ship decorated with wreaths appeared in the port...

Ten of the closest people hurried to the prison to See Socrates. Plato among they weren't. He was sick, and the disease was apparently severe, for other than could he have missed that day. And most likely Plato just felt oneself unable to be present at the teacher's last hours ([21](#)).

At the gates of the prison, students and relatives were told that the execution would take place today. Soon they were let in. Xanthippe led the children. She began to cry

and began to wail: "Oh, Socrates, this is the last time you've talked to your friends, and your friends are — with you." But Socrates didn't want heartbreaking scenes and asked someone to do it. took his wife away. The servants escorted Xanthippe and she left, screaming and hitting herself in the breast; for her, everything that happened was completely incomprehensible: what could her husband do. so to be guilty before the city?

Jailers, who were performing their position upon election, removed the convict from the convict Chain. Socrates smiled quite a bit and began to rub his stiff legs. Suppressed the disciples were silent. They couldn't bring themselves to believe it was the end. "Sitting next to him," says an eyewitness to the execution, "I had an amazing feeling. I witnessed the death of a close friend, and yet there was no pity for him. I felt like he seemed lucky to me... I have seen the actions and heard the speeches of the happy Person! He had died so fearlessly and nobly that I even had the idea that in Hades he departs not without divine predestination, and there, in Hades, will be more blessed than anyone else."

Socrates' last hours were brightened up by the usual friendly conversation. Conversation of course, it concerned the posthumous fate of a person, but what we find in Phaedone rather expresses Plato's views.

One thing is certain: faith in Providence did not leave Socrates, and in these dying for a moment it triumphed over the natural human fear of death.

The prison guard tried to silence the sage: he knew that he was excited. can interfere with the poison and it will have to be taken several times. But Socrates shrugged it off; he is ready to drink poison two and three times, but he will not deny himself the pleasure yet. talk to your friends.

The clock flew by. Finally, Crito timidly asked:

"How do we bury you?"

"Whatever, unless, of course, you can grab me and I don't run away from you."

He laughed: Could Criton think that the stiffened corpse that will they soon see, will he be the same Socrates who taught them to think? Not one should throw inaccurate expressions so lightly.

Then Socrates went out to perform ablution: he wanted to deliver from the hassle of those who will bury him.

"And we waited," his student recalls, "talking and thinking about what we heard, but everyone went back to the thought that had befallen us. it was as if we had lost our father and remained orphans for the rest of our lives."

Upon Socrates' return, Xanthippe was once again allowed to visit him, but he said goodbye. with her, wished to stay only surrounded by friends.

Evening came. Before sunset, a minister entered the chamber, embarrassed. and sad. He said he had never seen such a gentle and calm man. and expressed the hope that Socrates would not blame him: "So, goodbye and try. as easily as possible to endure the inevitable." Flooded with tears, he walked to the exit. "Farewell to you too," replied a sympathetic Socrates, then added, addressing To the disciples:- What a courteous man! He was visiting me all the time, and sometimes he talked to me, just a wonderful person! So now, how sincerely he mourns me. But, Crito, let us obey him. will bring poison if already erased. And if not, let them erase it."

But Crito clung to every minute, as if death was waiting for him. Seeing the confusion, Socrates firmly said that these postponements were ridiculous: "Not argue with me and do as I say."

They brought a bowl of cicuta. In a businesslike tone, Socrates addressed the executioner:

- That's fine, kind. You're familiar with all this — what do I need? do?

"Nothing," he replied, "just drink and walk until you don't. there will be a heaviness in the legs, and then lie down. It will work itself.

There was something disgusting about these prosaic advice of the executioner, but the elder, without flinching, without changing his face, took the cup from his hands. Can to make this drink a libation to the gods? No? Poison prepared only necessary quantity? But of course, you can pray that the "resettlement" takes place. safely...

And with the words, "This is what I pray for, and let it be so," Socrates leisurely drained the cup.

Here the disciples were no longer able to restrain themselves and began to cry, and one of the young men sobbed so loudly that Socrates exclaimed, "Well, what are you weirdos! I for that he mainly sent women from here, so that they would not be satisfied. of such outrage, for I was taught that dying should be in reverence Silence. Be quiet, restrain yourself!"

Everyone tried to pull themselves together, and Socrates began to walk around the cell. When his legs were heavy, he lay down and covered himself with a cloak. His body was gradually losing sensitivity, but he still remained unperturbed. Suddenly, he threw back the cloak and turned to Crito, "Crito, we owe Asclepius a rooster. So give don't forget"...

These were the last words of Socrates.

The rooster was offered as a gift to the god Asclepius upon recovery; obviously dying wanted to say by this that he considers his death a recovery for a better life in eternity.

Thus ended his long life path of this amazing man, tireless a seeker of truth. He believed in reason, but with a smile to meet death helped to him something deeper than logic, his trust in the goodness of the supreme Start. Taking the poison, he did not know what awaited him behind the coffin, but until the end, surrendered to the heavenly will. This was the source of his courage and calmness, joys that so amazed the students. It is no accident that the Church Fathers ranked Socrates to "Christians before Christ" ([22](#)).

NOTES

Chapter Eighteen

DEATH OF A SAGE

1. *Plato*. *Apologiya*, 24 b, p.
2. For anita's characterization, see: *Plato*. *Menon*, 91 cl.
3. *Xenophon*. *Memories*, 4, 8, 5.
4. *Ibid.*, 4, 8, 9.
5. *Plato*. *Alologiya*, 17 a.
6. *Ibid.*, 18 s, d.
7. *Ibid.*, 19 a.
8. *Ibid.*, 19 d.

9. Ibid, 20 p.
10. Ibid., 23 s, d.
11. Ibid., 24–25.
12. Tamzhe, 26 s, e.
13. Ibid., 28 e.
14. Ibid, 29 d — 30 s.
15. Ibid., 30 d.
16. Ibid., 36, b, c, d.
17. Ibid., 39 b, p.
18. Ibid., 41 d — 42.
19. *Xenophon*. Apologia, 28—29.
20. *Plato*. Crito, 43,54. A woman who Saw Socrates in a dream, uttered a line from the Iliad: "On the third day, without doubts, Phthias will reach the hilly" (Iliad, IX, 363), where Homer understands Phthia, the birthplace of Achilles.
21. The description of Socrates' death is based on Plato's dialogue "Phaedo".
22. See: *A. Harnack*. Look at Socrates Church Writers of the First Centuries.— "Faith and Reason", 1905, No. 18, p. 209.

Part V
PLATO

Chapter Nineteen
, "YEARS OF WANDERING" BY PLATO
Athens, Megara, Egypt, Sicily, 399-387 AD.

*Dear friend, or do you not see,
That all that we
see is only shadows, only a reflection
From the invisible with our eyes?*

Vl. Solovyov

Like the Acropolis that reigns over Athens, it rises above the world of ancient thought is the building of Plato's philosophy. Its significance goes far beyond antiquity. The modern philosopher Alfred Whitehead even claimed, as if all the significant ideas of the West are only "a series of footnotes to Plato." Said, of course, too much, but the known correctness of these words cannot be denied. It is difficult to list all the thinkers from Aristotle, Plotinus and the Church Fathers up to the present day, which in one way or another have experienced on himself the influence of Plato. Even materialists can't help but appreciate its "constructive-logical" principles, preaching selfless service to an idea, pathos of world harmony, principled anti-systematism and anti-dogmatism, restless drama dialogue" (1). They even rank Plato as the "teachers of mankind." (2).

Platonism was, for many educated Greeks and Romans, the prologue to the New. The Covenant, as evidenced by one of the first Christian philosophers St. Justin (3). And subsequently theology has repeatedly resorted to Plato, placing high on his style of thinking and ideas.

"The works of philosophers much later," says Fr. P. Florensky, "have long since turned yellow and dried, their ornate headdress has slept, and they stand in front of consciousness. exposed their schemes like frozen trees in winter. But alive and will live the reverent Plato's Dialogues. And there is no such person who at least one time of life he was not a Platonist. Who hasn't experienced how the wings of the soul grow? Who does not know how it rises to the direct contemplation of what that from the hustle and bustle is covered with the gray cover of the shells?" (4) And another Orthodox theologian sees in Platonism "a leap, a real one. the rise to a new dimension,

the sudden revelation of a new, higher Reality" (5). In short, among the forerunners of Christianity, Plato is assigned one of the main places.

Nevertheless, the situation with Plato is much more complicated than it seems at first opinion.

Plato's doctrine of the supreme Godhead, the spiritual world and the immortality of the spirit, undoubtedly contributed to the understanding of the Gospel by the ancient world and helped the formation of Christian philosophy; however, on the other hand, "idealism" concealed the threat of perverting Christianity by introducing ideas into it deeply alien to him. Of these, three main ones can be named: abstract spiritualism, related to the Indian, pantheistic stream and lack of a spirit of freedom, without which Christianity is inconceivable (6).

Therefore, without pretending to set out in detail the multifaceted system Plato, we will try to show its dual role in pre-Christian history. See Platonism as an ancient prelude to the New Testament, and at the same time, let us note those aspects of it which to biblical teaching were just the opposite.

* * *

Plato is the first thinker of Greece, whose writings have survived in full, and this compensates for the lack of data on the life and personality of the philosopher. Keeping an eye on with all the vicissitudes of this great and at the same time tragic mind, it is possible to understand Plato much better than relying on the most detailed external biography.

It is said that Socrates had a dream in which he let go of the hands of a white man. a swan with huge wings; that swan was Plato. Although this is only a legend, it is hard to imagine that the sage could not notice the huge gifts. his disciple, and perhaps he foresaw in him his spiritual heir. But in fact, nothing is known about Socrates' attitude toward Plato. Because of modesty or unwillingness to directly discover his feelings Plato in any dialogue does not show itself; he's always in the shadows.

It should be noted that by character, inclinations, way of life Socrates and Plato differed in many ways. Socrates was by nature sociable. and democratic; the aristocrat Plato, on the other hand, seemed withdrawn and preferred politeness of cordiality. Socrates sincerely loved Athens and did not part with Them; Plato, on the other hand, ploughed the Mediterranean Sea in all directions. Socrates most of all he trusted his reason and intuitive wisdom; Plato was wide educated and until the end of his days tirelessly replenished his erudition. Socrates is a man rather prosaic, whereas in Plato the spirit of romanticism never faded away and poetry. Socrates was alien to politics,

and Plato tried many times to influence on public life. Socrates instilled love in the people around him. Relate Plato could only be treated with reverent respect. Characteristically, almost no anecdotes have survived about him, which are so rich in legends. about Greek philosophers.

There is no doubt that Socrates' execution was a turning point. in the life and thought of Plato. In fact, as a philosopher, he was born only after surviving drama of 399. An impressionable and subtle man, he was for many years wounded by this terrible event - the death of a beloved teacher. But also much more lay a heavy burden on his outwardly cloudless youth. Plato did not find himself neither in poetry nor in the public field, which was supposed to hurt his pride (7). Observation of the environment could well have been lead to a gloomy outlook on life. Plato witnessed the surrender of Athens, changes of authorities, riots of the crowd. And if Socrates knew the Pericles era— Plato had no such memories.

Together with his teacher, he believed that the most worthy should stand in power, but before his eyes were only fools and traitors, rapists and fanatics. Plato's hopes were deceived by his relative Critias: the terror of the "thirty" appeared he is worse than the rule of shameless demagogues. Democracy has not been any better, when the fooled mob raised its hand at the best man, which Athens knew Socrates.

And what were those agonizing moments at the trial worth, when the sage seemed to be played with death, teasing his embittered judges! Any ransom was ready. to give Plato for the precious life of an elder who became his second father! But everything turned out to be in vain: a legal crime was committed.

What was left for Plato to do? Could he now walk quietly in Athenian? Streets? No, he prefers to flee this city of poisoners. To that It was not safe to stay: the authorities could begin to take revenge on Plato as a pupil of Socrates and a relative of Critias. He's going to leave, he's going to leave Athenian. Earth. He is already called to Megara, a Peloponnesian city, where they began to flock. friends of Socrates. Plato shakes off the dust...

The ship leaves Piraeus. Instead of dusty streets, a young Greek spreads out in front of the sea, calm and majestic, like infinity itself. Gradually the whole disaster begins to seem like a terrible dream. And in fact, isn't that a dream? Is it worth living if the only reality is the world of hatred and lies, the world that killed Socrates?

But it's hard not to admit that Socrates went to his death as a victor; hence, there is some other sphere where nonsense and evil are only a mirage. Collecting with all his strength, Plato seeks to get out from under the oppression of the horror that struck

him. And in this inner combat with the realm of furies and monsters, the in his soul is a new vision, his future philosophy.

Plato lands in Megara , here he is already outside the Athenian limits. In Megarach he finds Euclid, one of Socrates' most ardent admirers; he secretly came to Athens during the war to talk with the sage and was among those who stayed with the convict until the last moment. Orphaned Socratics spend whole days in conversation and remembrance. Euclid is determined continue the teacher's work. A follower of the Eleans, he shares with Plato his the idea of combining Parmenides' doctrine of the One with Socrates' belief in the divine Good. These conversations and friendly communication help Plato recover from the upheaval caused by the death of Socrates, and get to work.

Plato knows what he needs to do: he sorts through the surviving drafts records of Socratic conversations, reads, selects, rewrites. He knows, that many have already begun to compile books in defense of the executed. But, unlike from them, it is not enough for him to simply justify Socrates in the eyes of the Greek world. He looking for more: he wants to resurrect the image of a talking sage, in order to to prolong the dialogue with the deceased. After all, Socrates only charted the way to the truth, we need to continue his work. Thus arises the idea of the "Apology of Socrates" and the first Plato's "Socratic" dialogues (8).

No wonder he was always attracted to literature; abstract reasoning he turns into live drama. With the confident skill of the artist, Plato outlines the characters actors, endowing each with individual traits. Here's the funny thing. the arrogant rhapsod Ion, and the pampered Alcibiades, and the honest warrior Lachez. And at the center of everything is the infinitely expensive image of Socrates, ironic and stubborn. in achieving the goal.

Why Plato chose this fictionalized form to embody the maturing does it have thoughts?

To some extent, it was prompted to him by "mental midwifery." Socrates was a continuation of his dialectical method. But the main the reason was that Plato did not believe too much in persuasiveness at all. abstract treatises. He was disgusted by cold schemes, he wanted to recreate a lively, creative process of searching for truth.

Like Socrates, Plato is alien to "broadcasting", does not want to speak "from himself" as a knower and an "initiate". The reader must enter the world of Socrates himself and become his interlocutor. It is for this purpose that Plato creates a kind of philosophical dramas. The conversations of his characters take place in cool groves, on the markets, at the porticoes of temples, over a merry feast. Tactful, friendly and interlocutors

slowly exchange views. They know how to listen, are able to cleverly object, to revive the speech with a joke. Their communication creates an atmosphere, in which there is no intensity of passions, but the truth is calmly clarified. Plato very skillfully avoids "playing checkers with himself"; it does not impose conclusions, sometimes leaving readers to figure out for themselves what has not been said. It is no exaggeration to say that Plato's dialogues remain for centuries the benchmark for any philosophical interview (9).

Plato's gift as a stylist is manifested in dialogues no less than his philosophical genius. "Plato," says Bonnard, "uses everyone at the same time. shades of style with the most natural ease. It goes from simple to the sublime with an acrobatic dexterity that evokes awe. Twenty, thirty times in a row, the student answers "yes" to the teacher's questions. It would make you gnash your teeth if it was on another and not on Greek. But those twenty and thirty times are different yeses. Full of omissions. Sometimes they mean almost our "certainty," and sometimes it's a "yes" so close to the "no", that you are shivering. But now the phrase becomes longer and comes in motion. You could say she's starting to dance. The wind rises above dust of words. Words are swirling, rising to the sky at an ever-increasing rate, expanding the orbit of the phrase. Where does the wizard-author take us? We don't know. Along vertical to the zenith. We approached the celestial body, the sun. Suddenly we feel ourselves in the arms of reason and love" (10).

Plato subsequently developed many imitators, but none of them, even thinkers of a large scale, did not achieve his virtuosity.

Unfolding before his readers the story of the last days of the teacher, Plato simultaneously raises the burning questions that occupied in those days many thinking people. Here is Socrates talking to the soothsayer Euthyphron about the essence of piety. Does Meletus accuse Socrates of wickedness? But don't Should we first find out what man's duty to the gods is? Euthyphron believes that piety is something pleasing to the gods. But Socrates reminds him that, according to myths, the gods have very different tastes and, pleasing one, it's easy to offend the other. Therefore, this definition cannot extend to the entire religion. Maybe the gods are kind to the gifts? But after all, Euthyphron himself agrees that this would be a kind of "trade". Yes to that. Why the gifts of the celestials? "For it would be embarrassing for the giver to bring gifts. one who does not need it in the least" (11). Gradually Socrates, breaking down all the arguments of the soothsayer, leads to the idea that piety - Only a part of the "just", which means that the gods themselves must obey Fair. The conversation ends, leading to nothing. But the reader does. the idea that in religion sacrifice cannot come first, but piety there is something else, more sublime.

Other early dialogues of Plato are built in the same spirit. They wake up thought, re-posing old problems.

Plato seeks to perfect Socratic weapons. There is a way to which can hone it, *it's mathematical thinking*. That to expand his knowledge in this field, Plato goes to the African the colony of Cyrene, where the famous mathematician Theodore, also a friend, settled Socrates.

Communication with the old scientist was unusually fruitful for Plato. Geometry which he carefully studied under the guidance of Theodore, not only disciplined his mind, but led to the idea of the reality of the world of abstract concepts. Subsequently the philosopher will call geometry the divine mother of all sciences.

Around the same time, Plato visited Egypt. There he was deeply impressed. the traditional stability of the estate system, which resembled the Spartan one. The centuries-old way of life of the Egyptians seemed to him a reliable guarantee against the social the turmoil that reigned in Athens. Years will pass, and the philosopher will use the Egyptian a model for creating your utopia.

* * *

Meanwhile, news of events in his homeland reached Plato. Associated with the execution of Socrates, the unrest subsided long ago. Athens watched with schadenfreude behind Sparta's unsuccessful struggle with the Persians. Anti-Spartan was restored again coalition. The Athenians thought that the king of Iran would completely defeat the Spartans. But the Persians did not finish things, fearing the strengthening of Athens. All these military worries distracted the Athenians from internal strife, and Plato felt that it's time to go home.

In 395, the ship was already carrying it to the shores of Greece. He's all in power. impressions of what was seen and heard, full of plans and plans. He thinks of the unshakable Good to which all men should aspire and by which are obliged to measure their actions, of the all-encompassing Oneness and eternal laws, reflected in the world like clouds in the flat surface of the sea. He dreams of the perfect a country where everything is brought into harmony with the world divine Order.

And finally, the Piraeus harbor, abandoned by Plato four years ago. He left confused and overwhelmed, and returns animated by readiness. to begin the struggle for the Socratic truth.

In the city, everything painfully reminds of the teacher, of the conversations with him, of his last Days... Plato meets former acquaintances, learns city news. Who now

another "ruler of thoughts" of the fickle Athenians? Sophists again? Yes again, these clever red-baits have captured everyone's attention. They will not be judged, like Socrates: they no longer encroach on anything and are ready with ease give up what was protected half an hour ago. Isn't it ironic, that Socrates was considered a sophist? After all, all his ministry was directed against their unworthy game of wisdom.

Plato aims to open people's eyes: he declares war sophists. One by one, he writes dialogues in which Socrates comes to life again. and stands up for reliable knowledge.

What is the rhetoric propagated by the Sophists? - Asks in one socrates. Does it teach persuasion? But persuasion is required in other areas as well. knowledge. Gradually, it turns out that the Sophists are not talking about any true knowledge. and do not think, content only with verbal victories in court or in an assembly. What does a skilled orator interested in this kind of victory play on? On human weaknesses; he is just a cook preparing delicious food for Gourmet. His "subservience" has the appearance of science, but in fact it smacks. quackery. "There is no need to know the essence of the matter by eloquence, it is necessary only to find some means of persuasion to seem big to the ignorant an expert than true connoisseurs" ([12](#)).

Rhetoric may indeed contribute to success, but is it enough? for a human? Let's remember the tyrants: not guided by reason, but relying on success and strength, did they serve the good?

Socrates' interlocutor is eventually forced to admit that such people are slaves of evil and not only should they not be envied, but they should be pitied as who have lost their human dignity.

Plato leads the reader to the idea that one should not even be a great king, if in your actions you are not guided by the principles of Good. Good is not a sign, but *an objective* divine Principle. Therefore, the search for truth there is at the same time a desire for Good. And evil, even if it wins, remains just a disease of the soul, a madness.

* * *

Plato was the least like Thales or Anaxagoras, who were reluctant to detached from the "contemplation of heaven." He was attracted to earthly affairs. Visiting Strangers Countries, especially Egypt, awakened in him a passion for social projects. Plato suffered, seeing the pathetic moral state of the fatherland. Imperfect ulcers the political system made him constantly think about whether it was possible to build a state on the basis of divine harmony and order.

The philosopher knew that the Pythagoreans were the first to put forward this idea. In Southern Italy, they still enjoyed influence in some places: it was with them that he decided discuss Plato's troubling question.

In 391 he went to the old Spartan colony of Tarentum, where he ruled. Pythagorean *Architus*. He was a wonderful man who combined statesman, philosopher, mathematician and writer ([13](#)). Acquaintance with him had an impact on Plato hardly less than the meeting. with Socrates.

Architus introduced him to the world of Pythagorean theosophy and ancient Orphic Wisdom. He pointed out to him mathematical structures as the foundations of the world. Whole. But most importantly, Architus initiated Plato into the doctrine of the immortality of the soul. and retribution.

New exciting horizons opened up before Plato. It seemed to him that that he can now clearly interpret Socrates' allusions to life ongoing. after the death of the body. Wasn't that what the teacher was talking about when he left his friends? Not is the changeable world of which Heraclitus taught only a shell of reality? Only truth and spirit are truly immortal. Is it possible to believe that the spirit of Socrates disappeared, destroyed? Does Plato himself feel that some higher essence? was the teacher stronger than decay?

Plato's thoughts on the possibility of a just society also seem to have been found. confirmation in Tarentum. Architus himself seemed to him to be the embodiment of socratic the ideal of a wise ruler. The Pythagorean philosopher struggled with the growth of the property inequality: at his insistence, rich Tarentines "divided their property with poor."

The Pythagoreans, in turn, saw in Plato the man in whom they have been in need for a long time. They were looking for a leader who could spread their ideas throughout the other cities of "Magna Graecia". They recommend Plato to go to the island of Sicily, in Syracuse. The philosopher suddenly finds himself embroiled in politics. In Syracuse, he is bringing with him a reform plan. It is based on the idea that the social and economic system is not something indifferent in the moral Regard. The state order is the embodiment of the moral state Citizens. And the moral principles themselves are rooted in that eternal Goodness that should determine the life of each person. Hence the conclusion that the social reconstruction is inseparable from the internal transformation of people. It was a deep idea whose fidelity is hard to dispute. As if afterwards if you have tried to obscure it, it can serve as a reliable guide for socratic Philosophy. If we deny the objective meaning of justice, it is incomprehensible, for example, why inequality and oppression are bad. After all, bitter for some, they are

quite satisfying to others. Therefore, the rejection of a single truth usually leads to only to change forms of injustice.

The thesis of the close connection of the social order with ethical values Plato developed in his book "The State", which he wrote for many years. In the first its part, created during the period of acquaintance with Archytus, the philosopher argued that justice is the opposite of the "right of the strong." A Just Man Strives to serve the good of others no less than his own. Society itself it doesn't happen by accident, but because people need each other. Labour there is something that connects people. A farmer is needed by a builder, an artisan to both of them, and all need a just and wise ruler or rulers.

Since the foundations of justice must be sought in the spiritual world, then for the management of the city is most suitable for a person who is attached to the true Wisdom. This was a development of Socrates' idea that power should be given to the "most skillful". But it is not enough for Plato that the statesmen were people of high mental and educational qualification. He puts forward the utopian and the rather dubious plan that "philosophers" are given *undivided* power in the state.

The example of Archytus seemed to Plato to be proof of the correctness of this principle. "Until philosophers reign in states," he said, "either the so-called current kings and lords will not become noble and thorough. to philosophize and it will not merge together – state power and philosophy, and until those people are necessarily removed — and there are many of them — who now aspire separately to either power or philosophy, to those Por... States cannot get rid of evils" (14). Other In words, Plato wanted to transform philosophy and science (for then they were united) into the dominant political force. It's somewhat reminiscent of modern the theory of "technocracy".

It is generally accepted that in the field of politics Plato was a dreamer, pure. Dreamer. In fact, it was in direct dependence on a particular experience of his time and personal observations. "The written laws and manners are striking. perverted and fallen," he complained in one of his letters, "so I have at first filled with zeal for doing public affairs as I watched to this and saw how everything went wrong, eventually darkened in the eyes. But I didn't stop thinking about how morals might improve. and especially of the entire polity" (15). Execution Socrates and in general the entire course of Athenian affairs obscured from him the value of democratic Principles. On the other hand, he was captivated by the Egyptian and Spartan orders. But so far he has not left the ground of general reflection on the spiritual foundations. he was a preacher of a high ideal; only when he tried to concretize his utopia, revealed the most sinister features of his civic Project. However, this will become apparent only in the coming years.

* * *

Animated by the dream of a philosopher ruler, Plato arrives in Syracuse. (16). Here for ten years as a lifelong "autocrator strategist" *Dionysius I*. The victor of the Carthaginians, he enjoyed the support of the general public. Dionysius played a wise and enlightened monarch. Like Nero later, he imagined himself a poet, and a whole staff of courtiers. flatterers praised his dramas.

The Pythagoreans hoped that Dionysius would be interested in Plato and he would be able to inspire the ruler to reform. This plan seemed all the more feasible, that Dionysius' entourage had been infiltrated even earlier by other friends of Architus.

And indeed, at first Plato was received well. Dionysius with pleasure listened to his conversations and indulged in theoretical reasoning with him. He was flattered, that the Athenian writer, well known in his homeland, became his "own" a court philosopher. The ruler's son-in-law, *young Dion*, became a real friend. with Plato and sincerely imbued with the ideas of reform. Many years later, remembering of Dio, Plato wrote: "In the discourses I have expounded to him in my discourses that, in my opinion is best for people, and advised him to implement this is in practice; apparently without knowing it, I somehow unconsciously prepared for the fall of tyranny. As for Dion, he was very receptive. to everything, and especially to what I said then." According to Plutarch, Dion "concluded with youthful simplicity that the same action is teaching. Plato should have an impact on Dionysius" (17).

However, Dionysius was very far from accepting the philosopher's speeches. Seriously. He couldn't have liked that Plato had taken on the role of advisor. and persistently reminded him of the highest duty of the statesman. In its own Plato did not settle in Syracuse to hold nights in feasts and entertain the bored tyrant.

Quarrels and mutual reproaches began. One day, Dionysius angrily asked. Plato, why, in fact, he came to his capital.

"I am looking for the perfect man," the philosopher replied.

"But, I swear by the gods," the ruler laughed evilly, "you didn't find him, it's quite clearly.

In short, it was not possible to turn the dictator into a sage. Dionysius in the end tired of Plato's tutelage, and he decided to get rid of him. It is unclear whether Plato himself wanted to leave Syracuse or was expelled, but at least in 387 he sailed to Athens on the ship of a Spartan ambassador.

The journey almost ended in disaster. Dionysius, wanting revenge to his annoying mentor, he gave a secret order to the ambassador to sell Plato into slavery. "A philosopher will be happy in captivity," the tyrant joked grimly. On the way the ship called at the port of the island of Aegina. Suddenly, Plato was tied up and taken away to the slave market. A proud aristocrat, a speculative philosopher turned out to be put up for sale among those whom the laws equated to cattle.

It is difficult to understand how Plato, having experienced these difficult moments, could later to treat the fate of slaves with such indifference. However, human nature full of mysteries...

A happy accident saved the philosopher. There was a Greek who bought it was in twenty or thirty minutes. sent by Architus ([18](#)).

So, having failed in his plans, Plato returned to Athens. Now he reinterpreted the fate of Socrates: the conflict between the champions. truth and people who live by their own whims is inevitable.

This finding had a decisive impact on the formation of Plato's Idealism. It was not invented, but grew out of the philosopher's encounter with the world. These existential origins of Plato's teaching drew the attention of Vl. Solovyov in his insightful study of Plato. "That world in which the righteous man must die for the truth," he wrote, "is not the real world. Exists another world where the truth lives. Here is the real life basis for Platonov's beliefs in the true-existent ideal cosmos, distinct and opposite the ghostly world of sensory phenomena. His idealism, and that's not enough at all. Plato had to endure the wrong abstract reasoning, with which he later explained and proved it, and from deep spiritual experience" ([19](#)).

The Athenian drama of 399 and the failure at Syracuse did not break Plato; he survived and found new spiritual strength in himself. Refusing to acknowledge the chaos of the visible Being for the Last Truth, Plato with all his being was drawn to that invisible a world in which he had a premonition of his heavenly homeland.

NOTES

Chapter Nineteen

THE YEARS OF WANDERINGS BY PLATO

1. *A. Losev. Zhizn'nyi i tvorchestvennyi put Platona. Introductory Article to the Writings of Plato, Vol. I, p. 73.*
2. See: *V. Asmus. Plato. M., 1969, p. 5.*
3. *St. Justin. 2nd Apologia, 13; see also the assessment of Platonism given by the apologists Athenagoras (Apologia, 19, 23) and Minucius Felix (Octavius, 22, 34).*
4. *P. Florensky. General human roots of idealism.— Bogoslovsky Vestnik, 1909, September, p. 285.*
5. *N. Arseniev. Revelation of Life Eternal. N. Y., 1963, p. 49.*
6. These aspects of Plato's teaching are partially considered by *V. Zenkovsky (Overcoming Platonism and the problem of the sophianess of the creature.- "The Way", 1930, No. 24).*
7. *Plato. Letters, 324 e.*
8. The chronology of Plato's writings is not precisely established. However, as a result of the long work of researchers, it was reconstructed. the general picture of the history of his work, still controversial in detail, but in general universally recognized. See: *VI. Solovyov. Life and works of Plato.— Sobr. op. cit., vol. XII, Brussels, 1970, p. 375 p.; W. Lutoslawski. The Origin and Growth of Plato's Logic. N. Y., 1905, p. 35 f.; A. Losev. Uk. op. cit., p. 50 p.*
9. See paras. Hegel's characterization of his interlocutors Plato's Dialogues: *Hegel. Works, Vol. X, p. 195.*
10. *A. Bonnard. Greek Civilization, Vol. III, p. 154.*
11. *Plato. Evtifron, 14 p. Per. S. Zhebeleva.*
12. *Plato. Gorgias, 459 b.*
13. About Arkhita, see: *M. Smolensky. Arkhit Tarentum, his life and writings.— Journal of the Ministry of Public Education, 1877, p. 192.*
14. *Plato. Republic, 473 d.*
15. *Plato. Letters, 325 d.*
16. *Ibid., 326 b.*

17. Ibid., 327a; *Plutarch*. Biographies. Dion 4, 5.

18. *Diogenes Laërtius* 3, 19–20; *Plutarch*. Dion, V.

19. *Vl. Solovyov*. Zhiznichnaya drama Platona.— *Sobr. op. cit.*, vol. IX, p. 219.

Chapter Twenty

BETWEEN TWO WORLDS

Athens, 387-370

Let our life be clouds of melting shadows,
yet there is no change in the basis of the basics.

R. M. Rilke

Plato was about forty years old when fame came to him. His ability to present the most complex metaphysical subjects in a fascinating way captivated readers who were not even sophisticated in philosophy. Plato's Books Coming Soon spread beyond Athens; people from far away came to listen to him Areas.

The philosopher had disciples. Some of them, wanting to express something their respect and appreciation to Plato, raised money to return their man who bought their teacher out of slavery. And when he refused. take the amount, it decided to buy a small estate with a grove dedicated to the hero Academ. The site was located at the old road leading to Eleusis, and although pedestrians, horsemen and wagons were constantly moving along it, this place is was calmer than Athens.

The gift of disciples was invaluable to Plato. Now he could with his head. immerse yourself in mental activities, work on dialogues, walk in the park, pondering his new writings. Into the grove of Akadem almost did not reach the hum of the crowd, and only the crackling of cicadas broke the silence.

From time to time, curious people began to come to the philosopher, and Plato did not refuse to initiate them into his reflections. Since then, this shelter thoughts – *Academy* – for many centuries will attract a wide variety of seekers Wisdom: Aristotle and Zeno, Plutarch and Clement of Alexandria will come out of it, Basil the Great and Gregory the Theologian.

At first, Plato apparently had no intention of opening a special school here; it was formed by itself from a circle of listeners. Continuing the tradition of Socrates, the philosopher did not adhere to a strict system of teaching, but revealed his thoughts in a free live conversation. Similarly, in the books, he still avoided an unopposed dogmatic tone. But just exactly. this strengthened the internal persuasiveness of his arguments.

Then, in the most cloudless period of Plato's life, his work reached apogee: he creates his best works - the dialogues "Phaedo", "Theaetetus", "Phaedrus", a number of new heads of "State". In them, the philosopher already goes beyond the limits. Socratic thought and paves its own way.

Whatever topics Plato touched on, the main thing that invariably attracted him was it is the existence of an eternal spiritual Reality. He became a direct successor. former natural philosophers and Parmenides: after all, they are all trying to discover the root. The foundation of the world was sought after the transient Eternal. But if for them it is was essentially an abstract problem, then Plato's thought was born out of passionate *protest* against bad reality; escape from darkness into the radiant world of Truth was for him a matter of life and death.

In a painful crisis, the tension of his spirit reached that extreme point, where the rough cover of things cracks and reveals the credibility of the higher the plane of being. What Parmenides had as a brilliant conjecture revealed himself to Plato with the conquering power of obviousness.

* * *

Plato, as a rule, presented his core intuition in a speculative one. Form. But it does not follow that he "deduced" it purely logically. She is directly appeared to his inner gaze, he later only tried give it a theoretical "justification". At the same time, Plato seems to have felt that not everything can be encoded into strict syllogisms, and therefore often appealed to figurative "mythological" language. "Picture" as sensual the symbol of the supersensual is a frequent guest in the books of the thinker-artist. Everywhere along with reasoning, he resorts to peculiar allegories and philosophical Myths. One of these plastic philosophers with special clarity conveys the essence of Platonism. We will allow ourselves to cite it almost completely.

"You can," Plato writes, "liken our human nature to enlightenment and unenlightenment is the state... look: after all, people seem to be in an underground dwelling like a cave, where in its entire length stretches a wide lumen. From an early age, they have on their feet and on their necks. shackles, so that people do not move from their place, and they see only what they have they are right in front of their eyes, for they cannot turn their heads because of these shackles. People turn their backs to the light emanating from the fire that burns far away. in the tower, and between the fire and the prisoners passes the upper road, fenced - Look- a low wall like the screen behind which the magicians place their assistants when dolls are shown over the screen... behind this wall other people carry different utensils, holding them so that they are visible on top Wall; they carry both statues and all sorts of images of living beings made made of stone and wood. At the same time, as usual, some of the carriers

talk, others are silent... do you think that when you're in this position, people anything they see, whether their own or someone else's, except the shadows cast by the fire on the cave wall in front of them?.. And the objects that are carried there, behind the wall? Isn't the same thing happening to them?.. If only the prisoners were able to talk to each other, don't you think you would consider they give names to what they see?.. Further. If only their dungeon was given away. Echo whatever anyone passing by says, you think, they would these sounds be attributed to something other than a passing shadow?.. Such the prisoners would fully accept as truth the shadows of passing by. Items...

Observe their deliverance from the shackles of foolishness and healing from it. if something like this had happened to them naturally.

When one of them is removed from the shackles, they will make him suddenly stand up, turn his neck, walk, look up - in the direction of the light, it will be painful for him to do all this, he will not be able to look with a bright glow on those things he had seen before. And what do you think he's going to say, when they start telling him that he used to see trivia, and now, approaching to being and turning to the more authentic, he could find the right one. opinion?.. Don't you think that this will make it extremely difficult for him and he will think, as if there was so much more truth in what he had seen before... And if you force look him straight at the light, won't his eyes hurt and come back he runs to what he can see, believing that it is really more reliable. the things that are shown to him?.. You need a habit here, since he's going to have to. to see all that is up there. We need to start with the easiest: first look at the shadows, then at the reflections in the water of people and various objects, and then on the very things" (1).

In this parable, both the affirmation of spiritual reality and the indication, how it is possible to comprehend it. The cave and the strange shadow theater on the wall are ours the visible world. Prisoners are people attached to sensory representations. and taking shadows for true reality. Far from being able to they get comfortable with the idea that there is a higher, inaccessible to the senses world, and only gradually find themselves able to know it.

But the legitimate question is: is such extrasensory cognition even possible? Where is the assurance that prisoners will not remain in chains forever?

In answering this, Plato follows Socrates, who believed self-knowledge. a direct path to credibility.

First of all: what is a person? Doesn't he belong, so weak? and an ephemeral being, an eternally running river of the transient world? That's for sure. but at the same time it is

clear that man is not exhausted by the body; in his soul there is a certain point is the spirit, or as Plato calls it, the "mind," which is *the intersection of two worlds*. Our "passions" and "lusts" are just as superficial and fluid, as is the world that the senses perceive but the "mind" there is a child of the spiritual plane of being (2). True, some people believe that he is as fragile as anything else in the world, that "having parted with the body, the soul no longer exists anywhere else, but dies and is destroyed in the same the day a person dies. Barely parting with the body, coming out of it, she dissipates like breath or smoke, scatters, and its already decisive nowhere to be found" (3). To these considerations Plato ironically answers, that then, perhaps, the most dangerous thing to die in a strong wind, which is fast will blow the "mind" through the air. There's a serious thought in the joke here: the philosopher ridicules the "childish" view that reason is something like the visible Things. He poses the question: "What is characteristic of experiencing this condition, then Such things are *objects composed*, formed from any elements. That which does not consist of parts cannot be under threat of disintegration. This is the mind of man, and its indestructibility is a sign. of a special immaterial nature. Complex human subjects, according to Plato, can "feel, or see, or feel with the help of any of the senses." This is not the case when something speculative is known. These things "one can comprehend only by reflection — they are invisible and invisible... So... we have established *two* kinds of things, the visible and the invisible" (4).

The body, of course, belongs to the category of visible. And the soul? "You can see her. or not?" — "You can't." - "So she's invisible?" - "Yes." - "So, in comparison, with the body the soul is closer to the invisible, and the body in comparison with the soul to the visible?" (5)

How the body experiences pleasure, on a hot day plunging into the sea Waves, and the soul experiences joy, plunging into the transparent world of thought. For this is her birth element. Therefore, man in his earthly life belongs. two dimensions at the same time. His "soul" is only bound for a certain period of time. with a perishable body, and she herself, unlike the body, is like "the divine, immortal, intelligible, uniform, indecomposable" (6). It is the dominant principle in man and is called to control the body. After and separation from the body "the soul goes to a place like it most unseen, the divine, immortal, intelligent, and having attained it, acquires bliss, henceforth delivered from wandering, recklessness, fears, wild lusts and all other human beings evil, and — as they say of those initiated into the sacraments — henceforth forever settled. among the gods" (7).

From the Pythagoreans, Plato also borrowed the idea of metempsychosis. Herewith he referred not to personal experience, like Buddha or Pythagoras, but to the words of soothsayers, poets and mystics. "They affirm," says Plato, "that the soul of man immortal, and although it ceases to exist, this is called death, then it is born again, it

never perishes" (8). New incarnations occur, according to Plato, for the same reason as pointed out. Buddhists, the pursuit of life. "Any joy or sorrow has a kind of the nail with which she nails the soul." And so the soul "falls back into another body and, precisely sown grain, sprouts. So she loses her shares in communion with the divine" (9).

Like Pythagoras and the Indians, Plato believed that there was an opportunity to avoid "birth circle". To do this, it is necessary to understand that one philosophy is able to "liberate" Soul. It will make the life of a sage sublime and teach him not to be afraid of death, for "bringing comfort to all things, following reason and dwelling constantly in it, contemplating the true, the divine and the immutable and in it gaining for oneself the soul believes that this is how it should live while it is alive, and then death to retreat to what is akin to it, and to get rid of human beings forever disasters" (10).

But back to Plato's main idea of the soul; the essence of it boils down to that the involvement of the "mind" in the invisible world determines cognitive abilities Person. Passing the earthly path, the mind bears the stamp of its special of origin and, even living in bodily shackles, does not lose its original properties. A person's ability to know the higher is *recollection* ("anamnesis") what the soul has taken out of the transcendent realms. In particular, according to Plato, and the thought of divine Oneness is precisely the recollection of the fact that "once upon a time saw our soul, when it accompanied God, looked down on that, which we now call being, and rose to true being" (11).

Speaking of the universal innate laws of reason, Plato asks where could they have come from the realm of pure Thought? Socrates' idea of necessity he connects the concepts with the metaphysical concept of involvement of the mind to the world of spirit.

Now we must look into Plato's philosophical laboratory and follow. behind his reasoning, in which he tries to interpret his intuition, applying the Socratic inductive method.

* * *

Look around, the philosopher addresses the students, look, for example, on trees: here are a few cypresses, but none of them repeat the other, there are no identical things in nature; and yet we call all these trees "cypresses." Cypress, sycamore, oak are even less similar to each other, but they are all "trees". Let's compare things much more heterogeneous: a pediment, a leaf, a figure in the sand - their unites the concept of "triangle". The system of abstract concepts is the first step of the dialectical ladder leading from the variegated diversity of the world to the knowledge of entities.

But the Sophists argue that knowledge and sensory perception are one and the same. and the same. They're right, but not completely. Of course, when we, for example, see this pine, we feel the roughness of its bark, we hear the creaking of branches, we inhale resinous aroma – from all this a single whole is formed, giving us knowledge about "pine". But this is only *the initial* stage, and if we stop here, then let's be as frivolous as "people who agree to recognize as existing only something that they can grasp tenaciously with their hands; actions or becomings, like all things invisible, they do not take away a share in being" (12).

Meanwhile (not to mention the difference in subjective sensations in different people) is it possible to reduce all our knowledge to unreliable evidence of feelings? Pull Hand to fire: Before you touch it, you will pull it away, for in your mind will arise premonition of a burn. Turn to memory: after all, remembering some theorem or a friend's face, we don't come into contact with the visible.

But so, Plato continues, we talked until late in the evening and parted ways. Home. Other of us have a dream – a continuation of the conversation: they see again familiar faces and watching the argument progress. And perhaps, "nothing prevents us from to mistake our present conversation for a dream, and even when in a dream it seems to us, that we dream, we get a ridiculous resemblance to what is happening in reality. " (13). But the sleeper sees nothing or hears anything in the ordinary in the sense of the word. Further. Let's say we were offered a manuscript in Chaldean. We look at the lines, each letter, but we don't understand anything: our sensual knowledge is powerless here; in order to penetrate into the essence of things, too. you need something more than sensation, which is *understanding*. that the senses get for us, at worst only material for the mind, yes and then not always suitable. Without comprehension, he is nothing. After all, animals hear, they see, they touch, but nevertheless they do not think.

In addition, the inevitable question is: if we see those mountains with our eyes, we hear with our ears. singing cicadas, smelling the smell of flowers, touching the hot stone on the stove, then by what organ do we comprehend the meaning of abstract concepts? After all, none of the five senses are not suitable for this. Yet we are able to reason in the abstract. Moreover, our thought is able to embrace all that sensations give.

Plato takes six dice in one hand and four in the other. Even without learning math, he says, you can understand that there is more here, and there is more. fewer bones. It is the fruit of thought, which generalizes, clarifies the relationship, chooses what she needs from the stream of impressions. Consequently, there are some *objective* norms and laws that cannot be known only. Feelings. The sphere of the senses includes the

visual perception of bones that both the dog and the pig can see, but the mind knows the abstract concept of "equality" or "superiority" of magnitude.

Thus, the philosopher gradually leads the listeners to the idea of the supersensual the knowledge aspect.

The sun shines above us, illuminating the world, he says, we see the beauty of nature, and every physical phenomenon *corresponds* to any of our Senses. But because the most powerful of our tools of cognition - reason, then shouldn't we assume that both its nature and our common the concepts correspond to some *eidos*, independently of us existing "kinds" of being? Just as the eye could not see without light, so thought could not. if she had not had the world *of real intelligible objects* in front of her ([14](#)).

So, if reality is perceived not only by sensations, then it does not consist of only sensory phenomena. And just like thinking there is a root of knowledge, and at the heart of everything should be the "ideal" a dimension of the cosmos that is analogous to the properties of our mind.

Plato agrees with Heraclitus' view of the variability of the world: truly what we hear, see and touch is constantly changing. But the laws of thought are unchanging, and in accordance with them there must be *a stable* Cosmos of Ideas, the comprehension of which is true knowledge. This Deep the layer is revealed with the help of thought, but under it of course not ordinary reason, and a special mental vision turned to the invisible reality mediocre, *intuitive*.

True, Plato here speaks mainly of intellectual intuition, one of the types of which is mathematical intuition. Faithful Disciple Socrates is a "dialectic", he does not pretend to mystical insights and does not go beyond "understanding". However, the abstract mind was elevated by Plato to such an extent. a height where he already bordered on a living mystical comprehension. He himself admitted, that the highest levels of comprehension lend themselves to formalization with the greatest difficulty. "I myself," the philosopher wrote, "have no record of these questions, and never will. It cannot be expressed in words like the rest of the sciences; only if anyone is constantly engaged in this business and has merged with it all his life, suddenly, like a light shining from a spark of fire, it appears in his soul. consciousness and nourish itself there" ([15](#)). However, the epiphany spiritual reality, the philosopher approaches it from the standpoint of pure reason.

* * *

Socrates spoke of the Godhead as the highest Good and Beauty. Thinking about Thus, Plato follows the same path and begins again with the particular. What the Beauty?

It's ridiculous to think it's a beautiful girl or a flower. After all, "beautiful" what they have in *common* is what we call Beauty. It's the same. and with Good, or Good. Good qualities are "a whole swarm", and, however, they have in common. that they are involved in some "pure" or absolute Good.

The one who wants to comprehend beauty and goodness in their last depth, that is, to comprehend God, to refine his "mental vision", to rise upwards, "attracting neither sight nor any other feeling in the course of reflection" (16). And only by freeing its spirit from the perishable, the mind can to know what true Beauty is in the eternal essence in itself. "Beautiful it," says Plato, "will not appear to him in the form of any face, hands, or another part of the body... but in itself, always in itself uniform; all and other varieties of beauty are involved in it in such a way that they arise and perish, and it becomes neither more nor less, and none it experiences no effects" (17).

In the eyes of Plato, a sage who will be able to renounce the temporal and the particular, he is a brave traveler, reaching an amazing world that surpasses all conceivable and describable. Contemplating the heavenly Beauty and Goodness, he comes out already beyond concepts. "This area is occupied by a colorless, without outlines, intangible An entity that truly exists, visible only to the helmsman of the soul, the mind; on it and the true kind of knowledge is directed" (18). And although the road the sage goes through abstractions, at the end his direct contact awaits her. with the divine Good. "Knowable things can be known only through Good; it also gives them both being and existence, it is *beyond existence*, surpassing it in dignity and power" (19). Here's awesome in this way, the paths of speculation and mysticism converge. Plato speaks almost in language Upanishads. This is due to the fact that the starting point for Plato was not only the intellect, but also the mystical vision of the supersensual world.

* * *

The day Plato first proclaimed that visible being is rooted in the Invisible, became great in the history of human thought. Plato's Discovery it was destined to determine the main paths of Western metaphysics. Neoplatonists and Origen, areopagite and Böhme, Kant and Schopenhauer, Solovyov and Bergson will be build your ideas on the foundation laid by Plato. Here will open the possibility rapprochement of Western philosophy with Indian philosophy. But as in India the stumbling block there was a problem of *the relationship* between the two worlds, the transient and the Divine, so Plato had the greatest difficulties in interpreting the connection. spirit and matter.

The question of the origin of the Universe the philosopher in different periods of life interpreted in different ways: at first it seems that for him both worlds are completely alien to each other. Other; later, as we shall see, he attempted to develop a hypothesis.

the emergence of nature from the Cosmos of Ideas. But the main thing remained unchanged: the area of the transient was considered by him, following the example of the Pythagoreans, as a place the sufferings and errors of the spirit. Facing the Evil of Mortality and Gaining inner world in contemplation of the Good, Plato enthusiastically accepted the Pythagorean dualism, which looked at everything corporeal as unworthy and base. He with sympathy he quoted the Orphic saying: "The body is a tomb." Here he developed a tradition that originated in the religion of Dionysianism.

As a philosopher, Plato had his own special reasons to treat the corporeal with squeamishness. What can be more of a hindrance to cognition than the non-sensual nature Person? The soul, says Plato, "thinks best ... of course when its nothing bothers me... no hearing, no sight, no pain, no pleasure, when, after saying goodbye to the body, she will be left alone, or almost alone, and will rush to Being, having ceased or suppressed, as far as possible, communication with the body" (20) .

The soul on earth is an exile, the body for her is only a burden. From him come every conceivable kind of evil. "The body not only gives us thousands of troubles – after all, he needs food! – but in addition is prone to ailments, any of which prevents us from capturing Being. The body fills us with desires, passions, fears and so many all sorts of nonsensical ghosts that, believe my word, because of it's really impossible for us to think about anything! And who is the culprit of wars, rebellions and battles, if not the body and its passions? After all, everything wars occur for the sake of acquiring wealth, and the body forces us to acquire them, whom we serve slavishly" (21). Tirada, quite appropriate in the mouth of a Brahmanist or Buddhist!

Carried away by the vilification of the body, Plato is ready to close his eyes to pride, power-lust. and other demonic diseases of the spirit and blame everything on mortal flesh. Naturally therefore, in his view, the philosopher should not just rule over elements of the body, but also strive to detach as completely as possible from them. Highest the purpose of the sage on earth, according to Plato, is to *prepare himself. to death*, to the time he finally gets rid of the shameful one altogether. Burden. And until this happens, the philosopher must find happiness only in "memories" of encounters with the mountain world. He will look with contempt he is on the hustle and bustle of life, thinking only of the sublime. Of course, he's doomed. to misunderstanding and even hostility, "since he stands outside of man vanity and turning to the Divine; the majority, of course, will exhort him as a madman" (22). But he can't be bothered. the trial of blind ignoramuses.

This *ascetic* ideal at all times had a huge attractive Force. Usually his influence was associated with Christianity, while he came from Athens. The famous follower of Plato Plotinus was ashamed of his own body and this was no exception. Spiritualism

that rejected everything carnal, spread widely in the pagan world in the era of primitive Christianity. On this basis, the dualistic systems of the Gnostics, who saw in nature, grew. the creation of the devil.

It's not hard to see what an obstacle "idealism" has become to accepting the Incarnation. and the Resurrection. Could a person close to Plato's ideas say together? with the apostle that the body is the "temple of the Holy Spirit", could he be reconciled with the idea that Christ was a true man? No wonder the Athenians did not want to listen to the Apostle Paul's sermons on the Resurrection. After all, for those who counted the flesh is only a "tomb", it was meaningless! Platonism at times took its toll. and christians themselves. Suffice it to recall Origen and some representatives early monasticism ([23](#)).

Characteristically, the most important heresies of the first centuries were in one way or another are associated with Plato's dualism and the denial of the value of the earthly, "carnal" Start. The Church's teaching on God-humanity, on the sacraments that sanctify matter, and the coming immortality of the whole person must have seemed to the "idealists" the humiliation of a pure spirit committed in its incorporeality.

NOTES

Chapter Twenty

BETWEEN TWO WORLDS

1. *Plato*. Republic, kn. VII, 514 a cl.
2. It should be noted that by "soul" Plato often understands the highest part of it. He divides the soul in the strict sense of the word into three spheres: "intelligence", "strange beginning" and "lust". Cm. The State, 435 p; 441 s; 580 e. In another way they could be called intellectual, emotional and instinctive. Heterogeneous, according to Plato, and the types of knowledge available to man: the lower knowledge is sensual, it is guided by reason, and the higher is "thinking" – is able to comprehend the supersensual. See: *J. Wild*. Prato's Theory of Man, p. 156.
3. *Plato*. Phaedo, 70 a.
4. Ibid., 79 a.

5. Ibid., 79 b.
6. Ibid., 80 b.
7. Ibid., 81 a.
8. *Plato*. Menon, 81 b.
9. *Plato*. Phaedo, 83 d.
10. Ibid., 84 a.
11. *Plato*. Phaedrus, 249 p.
12. *Plato*. Theaetetus, 155 e.
13. Tamzhe, 158 p.
14. Plato uses to denote the mentally intelligible world two terms: "species" (eidos) and "ideas". The latter term is more common in literature, but we prefer the word "eidos" because in the modern sense the word "idea" means something abstract, yet Plato was convinced of the real existence of a "world of superphysical entities, eternal and immutable" (see: *A. E. Taylor*. London, 1914, b. 39).
15. *Plato*. Letters, 341 p, d; cf. Theaetet, 186 and.
16. *Plato*. Phaedo, 66 a.
17. *Plato*. Pir, 211, a, b.
18. *Plato*. Phaedrus, 247 p.
19. *Plato*. Republic, 509 b.
20. *Plato*. Phaedo, 65 p.
21. Ibid., 66 b, p.
22. *Plato*. Phaedrus, 249 d.
23. Platonism influenced Christian thought through the School of Alexandria and the Areopagite (see: *L. Karsavin*. Fathers and Teachers of the Church. Paris, 1928, pp. 88, 227). The introduction of Platonism in the monastic environment is associated with

the name of Evagrius of Pontus (late IV century). Under his influence, notes Prot. I. Meyendorff, "Eastern monks learned the language Neoplatonism, which, however, was the language of their time and, therefore, inevitable, but which nevertheless threatened to entice the spirituality of the desert in the direction, alien to the Gospel" (*J. Meyendorff. St. Gregoire Palamas et la mystique Orthodoxe. Bourges, 1959, p. 21*).

[further](#)

Chapter Twenty-One

HARMONY WITHOUT FREEDOM

Athens - Syracuse, 370-354 BC

*Of all the violence committed by man against people,
murder is
the least,
the gravest is education.*

M. Voloshin

The famous German theologian Rudolf Bultmann called Plato's the doctrine of the world of ideas as a kind of new religion, which philosophy has proposed instead of the traditional (1). That's fair enough if we will remember that the essence of religion lies in the *connection that* arises. between man and the Supreme. From the previous chapter we saw that Plato's religion, by virtue of her detachment, she was related to the Indian. But this similarity is not possible. exaggerate. Although Plato did imagine the soul as if caught by a bird that beats in the forces of rough matter, he still does not managed to hold the line and with complete indifference turn away from the earthly, like ascetics of India. The culture in which he was raised, the influence of Socrates and Archytas and finally, his own temperament prevented his religion from turning. in the preaching of a complete world-denial. Contemplating in the silence of his Academy the invisible The cosmos of Ideas, the philosopher nevertheless remained chained to the fate of *this* world. He cared about what was going on *here*, and he was constantly there. is busy thinking about improving human life.

To anyone who studied Plato, this contradiction could not help but rush in the eyes, and some commentators have tried to explain it as a radical change, occurred in the worldview of the philosopher. So, V.I. Solovyov suggested that the ascetic-detached period of Plato's life was replaced by another, when the fragile one the bridge between the two worlds in the human soul has been strengthened and both polar worlds found themselves in a closer relationship. Milestone of the new direction of Platonism Solovyov not without reason considered the dialogue "Feast", which speaks of the divine the genius of love is *Erothe*. In this work, Plato glorifies the creative the power of spiritual love, which elevates a person, developing in him longing ideally. It is Eros, according to Plato, who inspires an incomprehensible awe in the heart, arising at the sight of the beauty of a beloved creature. Eros is a force that attracts man to the supreme Harmony and Good.

The Feast certainly testifies to some of Plato's personal experiences. and therefore VI. Solovyov explains the emergence of a new stage in the spiritual Plato's evolution is precisely the emotional turmoil associated with love. "There are Is there any possibility of admitting, says Solovyov, that the philosopher, who had previously looked at all human affairs as "non-being", busy abstract reflections on epistemological and metaphysical questions, suddenly out of nowhere, without much real and vital impulse, devotes his best works of love to an object that was not at all included into his philosophical horizons" (2). It's hard to disagree with that. however, it is doubtful that the "erotic crisis" was something that suddenly affected on Plato's worldview. After all, the preoccupation with the affairs of the world was not for him. something new. Also, in the same books where Plato talks about life. as a realm of shadows, he also reflects on social reform (3). In other words, if we accept that Plato experienced a strong feeling that prompted him to speak of Eros as *an intermediary between the worlds*, thought he always had about the practical implementation of his ideas. His spirit was in constant search, and the idea of Eros' creative energy could only strengthen his already characteristic desire for the transformation of life. Speaking of love, he only wanted to show that there is no impassable space between the Cosmos of Ideas and the visible world. Abyss. The world may be a dark cave, but it reflects the light of eternity. He considered the task of the philosopher to be the education of "prisoners". Plato would not have been a man. The West, if "idealism" turned out to be an obstacle for it on the way to an active interference in the course of earthly events. This is one of the cardinal differences. Platonism from the mysticism of the Upanishads (4).

* * *

Plato believed that in the sphere of eidos there is some higher archetype of the Republic. This "Ideal Polis" was conceived by him in the form of a well-coordinated organism, in which all parts are connected and serve each other. Just as there are three in the soul "parts": reasonable, affective and sensual, and in society people and classes should constitute a harmonic hierarchy of mutual service. That's what it is, To Plato, divine *justice that* is approaching the ideal heavenly Polis. But how far life is from this harmonious order!

Reflecting on the history of his people, Plato came to the same conclusion, as Hesiod: he was born too late, the Greeks are degrading, farther away moving away from the golden age, which most resembled the ideal. And so on. as in Hesiod, Plato's pessimism was based on a deep knowledge of the environment. his world.

Here it is particularly clear how wrong it would be to consider Plato. a dreamer, far from life; he is a sober analyst who can do it with keen observation. to analyze the psychology and social relations of the ancient polis.

He considers the first stage of the degeneration of society to be the old military state. Achaean type. This is *timocracy*, that is, the domination of honor. Aspiration leaders to feats and glory dictated to them decisive action. In this kingdom There are still some noble features of the struggle: both heroism and generosity. But a new factor was gradually mixed into the competition of brute force : money. It was no longer courage and feats that became a source of power, but accumulated wealth. As a result, at the helm instead of heroes powerful in body and spirit, there were those who who has a tighter wallet. Such a *plutocracy* (the rule of moshna) naturally leads to *oligarchy*, that is, the rule of a handful of the most wealthy people.

Platonov's critique of this "ancient capitalism" breathes passionate indignation: it shows the terrible dangers of such a social order. The oligarchy is inseparable from the intensification of the struggle of the estates. "This kind of state, — says the philosopher, there will inevitably be no one, but there will be two states in it: one is a state of the poor, the other is a state of the rich. Although they will inhabit the same area, but they will forever abuse each other." (5). It is also dangerous that the mania of acquisitiveness takes hold usually not only by the upper classes: to the same extent, it infects the general segments of the population. In the end, the greed of the rich turns against them. Themselves. Citizens, having rebelled, put their hand on the property of oligarchs. So *democracy emerges*.

"Democracy," says Plato, "in my opinion, is exercised then, when the poor, having won, destroy some of their opponents, others will be expelled, and the rest will be equalized in civil rights and in the replacement of state rights. posts that under the democratic system occurs mostly on Lot... there will be complete freedom and frankness and opportunity in the state do what you want... It would seem that this is the best state system" (6).

But there should be no hurry, Plato warns. After all, to govern the country — it's not an easy thing. And here the chosen ones are completely random and often incapable people. In addition, eloquent demagogues can easily deceive. Mass. The state becomes unstable, governments are often replaced, power depends entirely on the mood of the fickle crowd. "The soul of citizens becomes extremely sensitive, even on trifles: everything forced causes they have outrage as something unacceptable. And they're going to, as you know, that that they will cease to reckon even with laws, written or unwritten, that no one had any power over them at all... So, my friend, it is from this board, so beautiful and youthfully bold, and tyranny grows, it seems to me" (7). Plato shows, how in the bosom of anarchic "people's power" grow leaders who are something managed to captivate the masses.

The "people's protégé" does not immediately reveal his face. "In the early days, in general, at first he smiles affably at everyone he meets, and claims of himself that he

is not a tyrant at all: he makes many promises to the private individuals and society; he frees the people from debt and distributes the land to the people and his retinue. So he pretends to be merciful to all and meek... When and he will reconcile some of his enemies, and destroy others... First its task will be to constantly involve citizens in some wars, so that the people needed a leader... And if he suspects someone of being free. thoughts and in the denial of his rule, then such people he will destroy under the pretext, as if they had surrendered themselves to the enemy" (8). In conclusion, the dictator will begin to exterminate everyone who may even be a potential rival to him. "To retain power, the tyrant will have to destroy them all, so that in the end there will be no one left, neither of friends nor of enemies, who would be good for something" (9).

Plato concludes his brilliant analysis of the formation of a personal dictatorship. in grim words: "The people will then know, I swear by Zeus, what kind of creature he is. begotten, and even lovingly raised" (10).

* * *

In vain, some researchers explain Plato's anti-democracy origin (11). The idea of democracy was close to many aristocrats, remember at least Solon and Cleisthenes. Plato was convinced, that democracy has proved its incapacity. Indeed, election by lot, the high-handedness of a mob that trampled on the laws, the defeat in the war with Sparta, seemed to testify in favor of his sentence. Execution of Socrates only finally branded in the eyes of Plato the Athenian order. Therefore, the philosopher it was not enough to reveal the weaknesses of the people's power, he did not want to just reform he did, but he proposed his own system, radically different from democracy.

There was another reason for Plato's rejection of democracy as a principle. It was a creative and *dynamic* structure, organic as life itself. meanwhile, for Plato, the ideal was *static* order. Deeply penetrated with a sense of beauty, harmony and justice, the philosopher treated any violation of harmony with almost superstitious fear and disgust. Therefore there *was no place for freedom* in his worldview. A hierarchical society as a reflection of the ideal Polis seemed to him perfect with aesthetic point of view. Like Confucius, he thought of the best state order. as something immovable and strict in its forms. Agreed mechanism replaced life for Plato, seducing him with his deceptive beauty.

This, of course, is not the place to analyze the weaknesses of Athenian democracy. and even more so democracy in general, but whatever its imperfections, the free legal system both in antiquity and in subsequent eras showed itself as the most appropriate to the dignity and nature of man. Plato, on the other hand, saw in it only a violation of order, which plunges people into innumerable disaster. Moreover, he had the most

dangerous idea about the legitimacy of *the imposed good and the forcible salvation of people* by creating strictly ordered mode.

Having given a harsh and generally correct assessment of the historical forms of society, Plato made an attempt to solve all social difficulties in his own way, proceeding from the concept of the Ideal Policy. Developing a plan for the "best hail", he has not changed his pessimistic view of history. He said, that even if the people obey him, a perfect state will not last forever. It is doomed to perish, like everything on earth ([12](#)). Eschatology, borrowed by the social movements of the new Europe from the Bible, Plato was Alien. It couldn't have been any other way. The philosopher proceeded from the belief that the earthly reality will never come into agreement with the ideal. Hebrew Prophets expected the advent of the era of transformation of people and the whole world and saw in history progressive movement towards the Kingdom of God; Plato's thought was constrained. the idea of a single closed whole, in which the world lives without a future and, essentially, without History.

* * *

So, what kind of Republic is this, which Plato considered possible to build in one or more cities in Greece? Who should play the role of "mind" in it? a spiritual center?

This place Plato, of course, gave to philosophers. "Never," he says. he,— the state will not prosper if it is not drawn by artists according to the divine pattern." And such artists can only be people who have learned the *eidos* world.

Well aware of how much the state of the state depends on the moral At the level of citizens, Plato puts at the heart of everything *education*, which philosophers are called upon to lead. From early childhood, all people should be vaccinated principles of a cohesive *holistic* society.

Children are allowed to read only strictly tested books. Poets and writers, who do not meet the spirit of the state, are expelled. Inexorable censorship sifts through all spheres of culture. Education aims to force everyone's representatives. Class is good to know your place.

In this, Plato's "idealism" again reveals a completely realistic aspect. In order to insure your Policy against internal shocks, Plato does not fantasize, but simply borrows class orders from Sparta, Crete and Egypt ([13](#)). They echoed his idea of the triple structure of the soul: some people are called to rule the Polis, others — to guard it, and still others to work. Plato demands that every estate had "one thing to do".

Not to say to the ruling groups (philosophers and guardian warriors) Plato in his Polis promised too free a life. Their members should to be, according to his plan, brought up in such a way that they are not distracted by personal interests. They should forget the words "yours" and "mine." To this end, the philosopher proposes to introduce full communism for them: let them own everything together and even the family will obey this principle. Warriors will be able to enter only temporary marriages at the behest of philosophers.

Children by birth should be immediately taken away from their mothers, and raised they will be the state. Let everyone, meeting a young man on the street, think that it's his son or brother.

Not all of these strictures apply to the masses. They are allowed to own property. and family. If capable people appear among them, they will not be blocked the way to the top, but in general they should be nurtured in a spirit of abstinence, moderation and preparation. sacrifice everything for the state. For their own good, philosophers and guardians will vigilantly worry about them: watch closely what citizens eat, what they eat. dress as they have fun, as they express their feelings, as they sleep (14).

Caring for the "people", Plato seems to have completely rejected in *This is* due to his lack of experience of freedom. He imperiously breaks the old, dictates, changes, for people for him are unsuccessful. placed pieces on a chessboard that need to be placed in the right order. The philosopher is not interested in each of them, but the *general* scheme, which he draws with the determination of a commander. Plato is sure that as soon as the order proposed by him is established, as in the state happiness will reign. He did not think about what price it would be bought.

Philosophers who rule in such a society, Plato calls "saviors" People. Who have given themselves over to service, they do not belong to themselves. But by virtue of their exceptional position, philosophers stand on the other side of the law. The idea of a right binding on all, which Socrates defended, Plato actually rejects, thereby committing the first betrayal of the teacher.

But where is the guarantee that philosophers will hold on to their vocation. Height? Who will be able to check their actions? Plato cannot answer these questions. give an answer. Thus, the denial of democracy leads the philosopher to defend himself. a kind of "ideological dictatorship". This is one of the points incriminating all the enormity of his plan. Even the apologist of social ideas Plato R. Pelman is forced to admit that the lack of control of philosophers "consisted in the fullness of power that in the hands of insufficiently high minds represented too great a temptation for abuse" (15).

In short, Plato created the project of a "closed" authoritarian state that *defines* goals, interests, tastes for all citizens. and even fashion. The functions of power are extended by Plato to infinity: he assigns it has the right to dispose of it both economically, culturally and religiously. Areas. This is the grim outcome of the attempt to find harmony without freedom.

* * *

It is no coincidence that Plato attributed the best, from his point of view, build to the times of the primitive (golden age). He, in fact, guessed correctly. some trends in the historical process. Indeed, it is in the primitive a society imbued with magical views, *the whole* was placed higher. the individual, the clan, the tribe, the people were above the individual. Famous sociologist Carl Popper calls this way of life "tribalistic" (from the Latin word *tribus*). - Tribe). It is dominated by "the supreme power of the tribe, without which the individual — nothing" ([16](#)).

The spiritual development of mankind is fundamentally associated with resistance. the "ancestral" heritage of the Stone Age. The best cultural conquests were born it is in this struggle for man. In turn, magicism constantly gave to be aware. And in the era of civilized societies, it was often expressed in theories, calling on people to return to the primacy of the state over the individual. Plato according to Popper, the former made "a serious attempt to revive the ancients. tribalistic forms of social life" ([17](#)).

Freedom requires from a person a feat, creativity, responsibility; magical tribalism frees him from this burden. Everything is clear, everything is solved, all questions are answered in advance. Surrender to this serene existence was the old temptation of mankind. Not once, weighed down by his freedom, people were willing to trade it for "lentil soup." Wasn't that what I saw? is Dostoevsky's Inquisitor the key to his success?

Especially acute is the "fear of freedom", inability and unwillingness to use it affect in transitional eras, when a person throws off the shackles, and then doesn't know what to do next; then he is ready for the sake of peace and order. to return to slavery again.

No wonder Plato's ideas were so close to many authoritarian ideologues. authorities; only some recognized their kinship with the ancient philosopher, while others it was hidden. The fascist philosopher Souther explicitly said that Plato's The polis is the loftiest example of a totalitarian state." His other the associate proclaimed Plato "the true founder of the National Socialist doctrine of the state." Nazism largely realized Plato's plans. In here - and the ruling clique of people "possessing the keys of truth" and Spartan slogans, and control over art and education, and many other similarities.

Plato wanted to regulate marriages to breed a new breed of people. How's it looked in practice, you can judge from the history of the Third Reich.

Thus, Plato became a prophet of the system, whose spirit Spengler later he said: "What we believe, everyone should believe. What we want, all must want" ([18](#)).

This result negates the positive aspects of Plato's social doctrines: his critique of historical forms of government and the idea of moral the state of citizens as a guarantee of public health.

* * *

Plato did not write his "Republic" so that his ideas would remain. on paper, so he again decided to try his luck in search of a ruler, whose power would be strong enough and who would agree to become "philosopher on the throne". The first attempt to find such a "convenient tyrant" is over, as we know, deplorable; but in 367 the news reached the Academy that Dionysius I died. (It was said that he was poisoned by his own associates.) He was succeeded by his son Dionysius II, who proved to be as despotic as he was. his father, moreover, was distinguished by ignorance, mediocrity and a tendency to drunkenness. In his palace reigned "hops, laughter, songs, dances and vile buffoonery." Could Plato hope to succeed under such a ruler? The philosopher, however, was encouraged. information about his devoted disciple Dio, who tried with all his might to influence on Dionysius: he persuaded him to replenish his education and become a worthy ruler. Dion so skillfully used his closeness to the young tyrant that at the end He decided to change his lifestyle and do science.

Dio dreamed of re-involving Plato in the affairs of Syracuse. Letters flew to Athens from Dionysius II himself, from Dion, and from the Pythagoreans, who were inspired by hopes for change for the better. Plato's friends too advised him to leave the Academy and hurry to Syracuse to take in hands the education of the future "king-philosopher". They thought it was time. practically implement the ideas of the "State".

Dion, on the other hand, had his own far-reaching plans: he conceived, Plutarch said, through Plato "to take away from tyranny its unlimited power and to make Dionysius a moderate and law-respecting ruler, but in the case of, if the tyrant had resisted and had not reconciled, Dion decided to overthrow and to return Syracuse to a democratic dispensation" ([19](#)).

So, in 366, Plato sailed for the second time to Sicily. On the pier he was met. with royal honors. A luxurious chariot was waiting for the philosopher, and the ruler himself offered a sacrifice to the gods in honor of the great feast - the arrival of the sage in his Capital.

Plato's arrival turned his whole life upside down in the palace. Dionysius forgot his feasts and spent whole days talking to the philosopher. Instead of amphorae and wreaths in the rooms there were piles of math books. But it didn't last long.

Those close to him, who indulged in the licentiousness of the tyrant, were worried: Dionysius escaped from their hands. They began to spread the rumor that the arrival of Plato are the cunning maneuvers of Athenian politicians who, having failed at Alcibiade, allegedly, again want to conquer Syracuse, using the intrigues of the "sophist". Circumstances soon allowed a party hostile to Plato to strike. Dion's group. Dionysius was brought by a letter sent by Dion to the hostile Carthage, where he demanded that all negotiations go only through him. Dionysius, after reading this letter, became enraged, realizing what they wanted out of it. make a pawn in someone else's game. He immediately ordered Dion's arrest and secretly. send him into exile.

The next morning, the whole city was seething: Dion had long enjoyed the love of the people. And in the palace itself there were many supporters. From minute to minute a mutiny could break out. Dionysius was confused: he did not expect such a result. He had to declare that Dion was not expelled, but left with a government assignment.

Meanwhile, Plato found himself in a difficult position. Dionysius under the plausible he moved him to a fortress where, ostensibly to protect the philosopher from the crowd, a guard was put up. In fact, it meant captivity. With all that, the ruler continued to idolize the philosopher and demanded love and devotion from him. He had been haunted by the friendship between Dion and the sage before. Now he wanted Plato to love him alone and speak only to him. Thus if for the first time the philosopher was almost destroyed by the hatred of one tyrant, then the second time, the threat was the strange affection of another.

The knot of this painful and complex relationship was suddenly cut by the outbreak. War. Dionysius had to part ways with Plato. Releasing him, he promised by spring, return Dion to Syracuse.

But the war dragged on, and the tyrant was in no hurry to fulfill his promise. He wrote To Plato, that Dion patiently waited for the end of the exile and did not plot any intrigues.

Meanwhile, Dion came to Athens and became a regular visitor to the Academy. Plato, who now pinned all hopes of political success on him, diligently engaged in the education of Dion. He was preparing a future reformer.

In Athens, Dion attracted many, enchanting with his modesty, restraint and intelligence. He looked at the life of the city, and if he noticed shortcomings, he did not condemn them, but sadly said that in his homeland he saw the same thing.

A rumor about the popularity of Dio, which blossomed under the shadow of Plato's Academy, reached Dionysius. He was again possessed by a bout of jealousy. At first he tried to drown it out by gathering around him a new staff of philosophers, pretending that even without Plato can be involved in curiosity. But soon the desire to see Plato flared up in him with a new force. He again began to write in Athens. The old philosopher was amazed to see that the tyrant did not intend to retreat from your goal. Then he sent Plato an ultimatum, demanding his arrival, and in the case of He threatened to deprive Dion of funds, then persuaded Architus of Tarentum to send to Athens a man who would persuade the philosopher to come. He wrote letters and Dio.

All this could not but flatter Plato's ego. Finally in it for real became needy! True, he already knew the price of royal favor, but too much there was a strong desire in him to start his social experiment, and therefore he was willing to turn a blind eye to many things. For the third time Plato decided to test fate and went on a familiar path to the city in which he suffered so much failures and adversities.

Dionysius was delighted, he surrounded Plato with care and honor. But this one the flare soon began to fade, and Plato was finally convinced that Dionysius could only talk and was not able to implement at least one of the projects Plato. The only one who could do that was Dion, a philosopher and politician. and a smart diplomat. And Plato began to gently talk to the ruler about the return of the disgraced. Dionysius at first shied away from the unpleasant conversation. and unleashed new streams of favors on the philosopher to silence him. Seeing that this did not help, he decided to break the philosopher by force. Tyrant settled Plato is among the mercenaries who hated the Athenian and insulted him in every possible way. One more step, and the sage could end up in prison or sold into slavery...

And this time Plato was saved by the old Architus, who sent a threatening message to Syracuse. letter. Dionysius had to yield, and he gave permission to the ill-fated philosopher leave the city. It is said that when they were parting, the tyrant asked:

-Well, Plato, you're going to tell a lot of horrors about me with your own. philosopher friends?

"Have mercy," Plato laughed, "we already have so many topics for conversation that He could only answer his tormentor calmly. Contempt.

Meanwhile, Dion had already managed to recruit many supporters among the Athenians. and emigrants. He decided not to wait any longer and to speak out against the tyrant with weapons. in hand. He knew that Dionysius was unhappy in Syracuse, and he hoped for support. People.

Dion called Plato with him, but he was too tired of all the ordeal and refused. participate in the hike. In addition, he was already old - his seventieth birthday was approaching. Plato increasingly felt that the Academy was his only refuge. among setbacks and wanderings. But many of Plato's friends joined Dion.

In the year 358, five ships loaded with weapons and mercenary detachments, marched under Dion to Syracuse. A civil war broke out.

Dion managed to catch the tyrant by surprise: he was not in the city, and the inhabitants quickly defected to Dion's side. "Of those Syracusans," Plutarch says, "that were inside the city walls, the most famous and educated came out in white robes towards the gates, and the common people meanwhile dealt with with the tyrant's friends and grabbed the so-called "informants" – the wicked, god-hated people who scurried around the city, mingling with the crowd, everyone asked, sniffed and then reported to the tyrant what the mood was. and the speeches of each of the citizens" (20). In the midst of this universal Dion entered the city. He was wearing shiny ceremonial armor and looked like an ancient hero. Dion declared that he had come to depotic despotism.

However, the victory was not immediately consolidated. After Dion's entry into Syracuse Dionysius made an effort to seize the situation and almost scattered the troops. Dione. But in the end, all attempts were repulsed and the tyrant had to flee.

Dion became the master of the situation in Syracuse. When Plato learned of this, he wrote to him, "The eyes of the people of all the earth," perhaps this is boldly said, directed at one point, and in it mainly at you. So, being a person to whom general attention is drawn, prepare to show yourself ancient Lycurgus or Cyrus or any other who ever seemed to was distinguished by his character and knowledge of the affairs of state" (21).

But it turned out that it was too early to celebrate. Soon rumors began to reach. about the riots and power struggles in Syracuse. In 354, Plato's Dream collapsed just when it was so close to implementation. Having seized power by force, Dion himself fell victim to violence. He was killed by conspirators.

Plato was deeply shocked by the death of a man with whom he was associated by many. years and on whom he pinned so many hopes. There was no limit to the

philosopher's grief. It seemed that some kind of fate was ruining all his endeavors. Together with Dion finally Plato buried his aspirations. The Sicilian murder seemed to him to be the most a terrible crime in history. Plato wrote that the conspirators were to him and all. people were caused the greatest evil "by destroying a man who wanted to live in fairness" (22). On the death of Dion, the philosopher wrote Elegy:

*Ancient Hecube, and with her and other things born at that time,
the Women of Troy were sent to the lot of tears by fate.
You, Dion, who has done such a beautiful deed,
Have received many pleasures in life from the generous gods.
In your fat fatherland, overshadowed by the honor of fellow citizens,
You sleep in a coffin, O Dion, who captivated my heart! (23)*

The philosopher viewed the collapse of his plans as a sad and ridiculous accident. It never occurred to him that his Polis was hostile to the highest and most inalienable. human rights and properties. He cursed the meanness and ambition of the tyrants, civil unrest and treason, which prevented him from making people happy. Death Dione led him to believe that there are dark and inert forces at work in the world, stubbornly those who resist the realization of the ideal.

But for Plato's memory, his failure was perhaps a boon. If Syracuse the ruler did establish a Platonic regime, then the philosopher turned out to be would be among the historical criminals. In the consciousness of mankind, he would live not so much a great idealist as the founder of a cruel despotic Building. Already on his image forever lay a dark stain, which no reference to Plato's good intentions can be erased.

Good without freedom inevitably turns into evil.

NOTES

Chapter Twenty-One

HARMONY WITHOUT FREEDOM

1. R. Vulttap. Primitive Christianity in its Contemporary. Setting, London, 1964, p. 149.
2. Vl. Solovyov. Zhiznichnaya drama Platona, s. 222.
3. "It is not in time that two different Platos must be distinguishable, and two souls must be distinguished in one body of Plato, one capable soar to heaven, the other

seduced by the desire to bring the truth down from heaven to the earth" (*K. Zaitsev*. *Fundamentals of Ethics*. Harbin, 1937, p. 35). On a well-known the schematic nature of Solovyov's attempt to reconstruct the evolution of Plato's teaching *S.* also indicated. *Trubetskoy* (*History of Ancient Philosophy*, vol. 2, p. 29).

4. See: *A. R. Wadia*. *Socrates, Platon and Aristotle*.— *S. Radhakrishnan* (ed.). *History of Philosophy Eastern and Western*. London, 1953, p. 65.

5. *Plato*. *Republic*, 551 d.

6. *Tamzhe*, 557a, b, p.

7. *Ibid.*, 563 d, e.

8. *Ibid.*, ENN e, 567 a.

9. *Ibid.*, 567 b.

10. *Ibid.*, 569 b.

11. See, e.g., *V. Windelband*. *Plato*. SPb., 1904, p. 17.

12. *Plato*. *Republic*, 546 a.

13. On the Influence of the Spartan Ideal on Plato's Utopia many authors wrote (see: *E. Trubetskoy*, *Plato's Social Utopia*. Moscow, 1906, p. 94). Russell devotes a special chapter to this subject in his *History of Western Philosophy* (p. 133 p.). Plato did not directly address the Egyptian order. refers to it, but there is circumstantial evidence of Egypt's influence on it (see: *A. E. Taulor*. *Plato*, p. 11).

14. *Plato*. *Republic*, 398, 406, 500.

15. *R. Pelman*. *History of Antique Communism and Socialism*.— *A General History of European Culture*, Vol. II, p. 252.

16. *K. Rohrer*. *The Open Society and its Enemies*. London, 1957, v. I, p. 9.

17. *K. Rohrer*. *Op. cit.*, p. 45.

18. *A. Spengler*. *Prussianism and Socialism*. Pg., 1922, p. 23.

19. *Plutarch*. *Dion*, XII.

20. Ibid., XXVIII.

21. *Plato*. Letters, 320 d.

22. Ibid, 335 p.

23. Greek epigram. Moscow, 1960, p. 55. Lane. L. Blumenau.

Chapter Twenty-Two

LOGOS AND CHAOS. RENUNCIATION OF SOCRATES Athena *, 354-347*

The wise Gentiles in their philosophy and knowledge
reached even the face of God,
but could neither see nor know Him.

Jacob Böhme

Plato's political failures and his absences from Athens are by no means affected his brainchild, the Academy. It has already become fully formed. a school that, in addition to the philosopher himself, was led by some of his students. The Academy developed a variety of issues: the followers of Plato sought to give his teaching a more harmonious look. They interpreted the philosopher's books. and increasingly demanded clarification and clarification from him. Among students especially *Aristotle* of Stagira (384–322) stood out. Eighteen-year-old boy he came to Athens. Plato was absent at this time, and to his return the student was already filled with perplexed questions, with which he immediately began. to the teacher. Plato was struck by the early development and acuity of the intellect of the new. adept of the school; It was not enough for Aristotle to assimilate the spirit of Platonism, he wanted to link put together all its provisions. From his medical father, Stagira inherited passion to the study of nature, and, probably, his statements were repeatedly put by teachers to a dead end: for before Plato had treated natural science somewhat condescendingly, and now it turned out that his teachings would be very vulnerable if not covered. and this area.

Plato listened carefully to the arguments of Aristotle, whom he called the "mind" of the Academy. He began to think seriously about whether the time had come. to give a holistic concept of cosmogenesis. He had long been troubled by ambiguity. *eidos* theory. In the book *Parmenides*, he himself subjected it to critical analysis. It was necessary to formulate more clearly the principle of the interconnection of the Kingdom of Ideas. and the visible world. This was also demanded by Plato's friends, the Pythagoreans.

Another reason that prompted the philosopher to draw a scheme of cosmogony. The failure of his political plans left a deep imprint on his soul. Forces that, according to Plato, they resisted harmony, needed description and explanation; they needed to find a place in a single picture of the universe and society of people.

Thus was born the idea of one of Plato's last books. It was named "Timaeus" by the name of the main character of the conversation. It is noteworthy that Socrates has already relegated to the background in this book; in fact, he is only a listener, and Timaeus is a teacher. The elderly philosopher at this time is almost completely gone. from the "Socratic" method, he does not argue, but only expounds. His books from "conversations" turn more into monologues of one of the interlocutors. Importantly and that Timaeus was one of the famous Pythagoreans. Plato now increasingly turning to Pythagorean literature, and evil tongues even claimed, that his Timaeus was copied from a treatise by the Pythagorean Philolaus. This, of course, is ridiculous. assumption, for Plato had no need to resort to plagiarism; but huge the influence of Pythagorean Theosophy on him is undeniable.

* * *

Starting a treatise on the universe, Plato wants to say goodbye to his "perfect hail". It's not easy for him to recognize him as a chimera. He recalls an ancient tradition that dates back to his great-great-grandfather Solon, who allegedly brought his from Egypt. According to the story of the priests, west of Greece in the deep Ancient times there was a large island of Atlantis. It was powerful. a power whose system supposedly coincided with the one that Plato designed in The State ([1](#)). Subsequently, a terrible catastrophe atlantis befell and she plunged into the sea.

With the help of this legend, Plato apparently wanted to convince himself and his disciples, that his dream is not an empty invention, but was once a reality. Only blind forces destroyed the order modeled after the ideal Polis.

In the fate of Atlantis, as well as in his own defeat, Plato sees ominous signs: he concludes that the principles of measure, balance, Order is always opposed by some opposite principles and, without taking into account they are impossible to understand the world order.

In search of this mysterious adversary, Plato turns to the question of about the origin of the cosmos and its harmony. Was there an orderly the universe is eternal, Plato asks, "or it *arose* by coming out. The answer for the philosopher is clear: "It arose: for it is visible, for it is visible, tangible, corporeal, and all things of this kind are palpable and, perceived as a result, sensations of opinion ("opinion" in the terminology of Plato's Parmenides – knowledge of the visible world), arise and are generated. But we say that everything that has arisen needs a reason for its emergence" ([2](#)). Here Plato followed the path laid by Anaxagoras. "Of course," he continues. he, the Creator and Parent of this universe, is not easy to find, and if we are him and we'll find it, you can't tell everybody about it." Two ideas can, according to philosopher, to serve here as guidelines: the thought of the goodness of the Creator and the slim the order of

nature. From them it is clear that *the Demiurge*, that is, the Creator, forming the world, he had a certain perfect archetype in front of him. "After all, space — the most beautiful thing that has arisen, and his Demiurge is the best of reasons. Arose thus, the cosmos was created according to the identical and unchanging (pattern), comprehensible by reason and reason" (3). But the philosopher it is immediately stipulated once again: to express these mysteries in precise terms of reason. hardly possible. "We have to be content with plausible issues like this. myth without demanding more" (4). This primarily applies to the "impulse" that led the Creator to create the world. This urge one can call the goodness of the Creator, who "desired that all things should become as similar as possible to himself" (5). Short the purpose of creation is *to approximate* a limited and conditioned world. to the ideal of the Infinite and Absolute Deity. Supreme Intelligence, or Logos, creates *a whole* world in the image of the Eidos, and ultimately - his own Perfection.

The cosmos is not something fragmented or dead; it is created as "one a visible living being" (6). It's like a giant sphere, which must have a mind and a soul. *Plato's Idea of the World Soul* borrowed from the Pythagoreans. It seemed to the philosopher as if borderline. the area between the two worlds— the world of eternal ideas of archetypes and the visible plan Being. The universal soul was created first and served as a unifying foundation. for space. The world body, according to Plato, is organized according to the principle, reminiscent of the laws of conservation in modern physics: it is "arranged in such a way that to receive food from their own decay, exercising all their actions and states within and through oneself" (7).

This deep and fruitful view of the world as an organism was subsequently developed in many philosophical systems and scientific theories. Plato's model of the cosmos is somewhat reminiscent of Einstein's.

Plato conjectures that world matter is not just a conglomerate. elements, but a certain continuum of Space-Time, closed in itself. It is the environment in which the Demiurge forms everything, but Space-Time itself. it is difficult to define because of the absence of the usual "qualities" in it. See also echoes modern physics, which sees matter as the basis of matter hard-to-simulate processes. Speaking of the theory of matter, Werner Heisenberg writes: "Like Plato, the case looks as if at the heart of this the complex world of elementary particles and force fields lies simple and transparent mathematical abstraction".

According to Plato, the interaction of the world of eidos and Primordial matter gives the cosmos finished and slender look. Thus, the philosopher puts forward the idea of *the uncreated* basis of the created world.

But where did Pramateria come from, in the bosom of which the Demiurge manifests himself?

Plato gives the answer to this question in the same way as that given by previous philosophers, and ancient myths. Primordially is eternal. The demiurge only brought her into harmonic order (8). "God has taken care of all visible things, who were not at rest, but in a discordant and disorderly motion; he brought them out of disorder order" (9).

Thus, the process of peacemaking is the process of activity of the Logos in the realm of eternal Chaos.

This wonderful conjecture that there is something opposing in nature Again, Plato expounds in a pagan way. Just as in the ancient cosmogony Chaos can never be defeated by the forces of harmony, so in Timaeus, imperfection traits remain *inevitable* in our "the best of all worlds". The creation of the universe is complete, and it encompasses everything. visible to a single circle. Completely banish from it the chaotic beginning not under the power and the Demiurge himself, for it is connected with the power of Ananke - Necessity. "From the combination of Mind and Necessity came the mixed birth of our cosmos. True, the Mind prevailed over Necessity, convincing it to turn to the best. most of what was born."

Therefore, Plato believes that in order to correctly describe the birth of the universe, in addition to the divine Mind, "the appearance of disorder should also be *introduced. causes*" (10). And although the Logos is largely Ordered Chaos, this latter is essentially indestructible.

At one time, P. Florensky, wishing to emphasize the "popular" roots of Platonism, pointed out his close connection to magic (11). It's very true an idea, but it is more indicative of the weakness of Plato's thought, which could not free herself from the ancient pagan shackles. One of the clear signs magicism in the teachings of Plato is the idea of circular closure as the upper and lower worlds. A Symbol of Heavenly Perfection in Platonism — circle; it is an ideal for earthly existence as well. "We have to," he says, " imitating the flawless cycles of God, ordering the impermanent circles within us" (12). But this "harmonization" of the world, in essence, devoid of perspective, for it will never lead it to a state of quality other than it is now; only small improvements are possible for the universe, since it is doomed to an inseparable connection with its other "cause" - Destiny-Necessity. Since the "best possible" universe is a kind of *compromise* between good and evil, the Logos and Chaos, then a person has no choice but *to come to terms* with the fact of imperfection. Rebellion against evil, apocalyptic hope – all this turns out to be alien Plato, the heir to the magical worldview.

* * *

The new concept of the universe forced Plato to once again outline the ways for the organization of society. True, he no longer dared to enter the political But he could not overcome the craving for reform.

Now Plato proceeded from the idea that "everything human depends on Fate and Chance" (13). Therefore, the philosopher abandoned hope. to establish a perfectly organized society on earth. How the World Is Hopeless a mixture of good and evil, just as the social order must bear in mind depravity. and people's weaknesses.

With this attitude, Plato wrote his last book "Laws" - the brainchild of his sunset days. It is already devoid of the brilliance that distinguished its former Dialogues. The interlocutors in "Laws" are old people, they mostly only listen. a story about a certain colony in Crete. Socrates is not here at all. Apparently the author felt that the book essentially contained a rejection of the teacher's ideas. If earlier Plato seemed to conduct a continuous conversation with the deceased, now it seems as if he is ashamed of it.

Not only is Socratic's idea of law completely discarded here, even "philosopher-rulers" are no longer needed. Salvation Plato from now on sees only *firm power*, although it is not represented by one tyrant, and a group of chiefs, this does not in the least mitigate its despotic character. (14).

The city must be built according to a certain plan. All citizens are endowed with land, which, however, remains the property of the state.

If before Plato was guided by Sparta, now his city-barracks even closer to the Spartan pattern. In power should be old people, devoid of hobbies and illusions.

All the hard work in the City falls on the shoulders of slaves and foreigners. Slavery immortalized (15). The life of "free" citizens passes under the watchful eye of the authorities. This is facilitated by the system of mutual Espionage. Particular importance is attached to sports and military affairs. From twenty Long army service begins.

So that a person does not have the opportunity to indulge in idleness, he must be busy with something all the time: exercising, singing, work assigned Government. It will indicate which entertainment is acceptable, which No. Art is a particularly dangerous area; authors who are in something violate strict orders, expect severe criminal penalties. The sculptor is not free not in the plot, not in the choice of material. A musician has no right to write pure music without words: songs should be of patriotic

and educational content. An unslumbering eye is also directed at the theater - the favorite theater of the Greeks. «Don't expect Plato turns to the playwrights, "that we will so easily allow you to scatter we have a tent in the square and bring sweet-voiced artists deafening us the sounds of his voice; as if we will let you vitiate before children, women and with all the mob and about the same occupations to say *not the same thing, what we say*, but for the most part even the exact opposite. In the very We, and indeed the state as a whole, are probably completely insane. if they gave you the opportunity to do what we are talking about now, if officials did not discuss in advance whether they are permissible and suitable whether your creations are for public performance" (16).

But the state of "Laws" is especially irreconcilable about encroachment. on the official ideology. Such in Plato is no longer philosophy, and old paganism. It should serve the cause of civil "unanimity." Plato remembers the freedom of opinion that reigned in the circle of Socrates, and, alas, is afraid her. "Young people," he says, "have unholy views, as if there are no gods whom the law prescribes to recognize" (17). Irony of fate! This is almost verbatim what Socrates was accused of...

But Plato seems to have completely forgotten about the teacher, he demands that for everyone, whoever showed ideological hesitation was immediately reported. To the enemies of the state He prepared punishments: fines, exile, and even the death penalty (18).

In "Laws", religion completely loses the features of something alive, and even more so Individual. All private and home sanctuaries are abolished; Religious societies and secret places of prayer are prohibited. The cult is strictly painted and is the duty of all loyal citizens. This is not surprising: in his new state the personality is completely suppressed, the atmosphere of ear and fear paralyzes any activity undesirable to the authorities. Man is reduced to the level of obedient tools in the hands of tyranny.

In this sinister project, Plato, as VI aptly remarked. Solovyova, finally made a direct principled renunciation of Socrates and of philosophy.

When you read "Laws", it begins to seem that the pages of this book are written. a maniac, a serious mental patient, who reached complete insanity in his old age. But even seeing in the "Laws" obvious features of mental and mental disorder, this alone cannot explain the spirit of the book. While still working on The State, the philosopher succumbed to the temptation to put at the forefront not man, but the system, in the "Laws" he consciously made a deal with Destiny, fully imbued with contempt for the individual, sanctifying violence against the human spirit.

The three main lines of the Hellenic worldview intersected in Plato. His greatness lay in the insight of the higher spiritual world, where man finds his heavenly homeland. But besides the sunlight of the Logos, in his consciousness the deceptive moonlight of Dionysian dualism also penetrates; behind everything the stars of the night sky sparkle menacingly – Destiny and Necessity. Collision these three principles led "idealism" to a spiritual dead end. No wonder the end the philosopher's earthly path was colored by pessimism and despondency.

That a dark shadow hangs over the gray head of the founder of the Academy in the last years of his life, various legends testify. They say Plato became unusually sullen at this time, hunched over and walked without lifting Head. No one saw the smile on his face. His life was a tragedy, and, as befits a tragedy, it ended with the death of the hero. But, unlike the fate of the heroes of Sophocles or Euripides, it was not physical death, but deep death. internal collapse. However, the death of the body soon came. Plato died in The year is 347. He was about eighty at the time. Pupils buried his not far from the Academy, where he talked to them for forty years. Years.

NOTES

Chapter Twenty-Two

LOGOS AND CHAOS. RENUNCIATION OF SOCRATES

1. *Platon*. *Timaeus*, 24 a sl. Plato returns to the theme of Atlantis in his unfinished dialogue "Critias", 108 e cl.

2. *Ibid.*, 28 b, p.

3. *Ibid.*, 29 b.

4. *Ibid.*, 29 d.

5. *Ibid.*, 29 e.

6. *Ibid.*, 31.

7. *Ibid.*, 33 d.

8. Plato follows here pagan mythology and philosophy, which is characterized by the pantheistic idea of the pre-eternal *Lon*. Primordial Plato's dualism of spirit and matter brings him closer to Indian doctrine. *Sanhya* (see: *U. Bhattacharjee*. Plato and

Bhagavad-Gita.— «The Calcutta Review", 1927, p. 133 ff.). The creator for him is only a "master" who makes things from already available material (see: *A. E. Taulor*. Plato, p. 138). On the difference between such a relative creation and an absolute creation (from non-existence) to being) see: *N. Lossky*. Sensual, Intellectual and mystical intuition. Paris, 1938, p. 104.

9. *Plato*. Timaeus, 30 a.

10. *Ibid.*, 48 a.

11. *P. Florensky*. Universal human roots idealism.—BV, 1909, February, p. 421.

12. *Platon*. Timaeus, 47 p.

13. *Plato*. Laws, 709 b.

14. On the tyrant, see: *Plato*. Laws, 709-711.

15. On Plato's attitude toward slaves, see: Laws, 777 e. Elsewhere he says that "farming is left to slaves," crafts. - To strangers (Laws, 806 e).

16. *Plato*. Laws, 817 b-d.

17. *Ibid.*, 890 a.

18. *Ibid.*, 890 p.

Part VI
ARISTOTLE AND THE END OF OLD HELLAS

Chapter Twenty-Three
From Academy to Lyceum
Athens, Asia Minor,, Macedonia, 347-335

Surprise is the beginning of philosophy.

Aristotle

Among those who claimed to be Plato's successor, the first place was, of course, Aristotle. The founder of the Academy is always highly appreciated the great knowledge and pedagogical gift of Stagirith. Often Plato instructed Aristotle to lecture and study with his students. And yet the guide the school didn't go to him: there were reasons for that. Of the twenty years spent Aristotle in Athens, half of this time he could no longer be considered a believer "academician". He became cramped within the framework of Platonism, he was attracted to nature as an inexhaustible object of study; and in general, Aristotle had a lot of a different attitude to the life and tasks of philosophy than that of a teacher. According to legends, in recent years, the relationship between Plato and his disciple has deteriorated, although Aristotle's fidelity to the Academy proves that it did not come to a break. Obviously, Plato was troubled by Stagirith's departure from "idealism," but even by piety. Before his mentor he did not shake Aristotle: he said afterwards that no friendship can make him give up his own views ([1](#)). Aristotle's relationship with Comrades. It is said that in the Academy he irritated many with his mocking tone and self-confidence. But the main reason that Aristotle did not was elected head of the school, and his critique of Plato's ideas appeared. Could Plato want to be succeeded by the person who challenged his most important Concept. Most likely, it was Plato himself who appointed another successor for himself: he became his nephew Speusippus after the philosopher's death.

Immediately thereafter, Aristotle left Athens and went to Asia Minor to the Atarean ruler Hermius, with whom he had a long-standing friendship for Academy. He married his niece Hermias and settled with him, leaving completely in scientific research. But three years later, the Persian king Artaxerxes, to whom obeyed Atarnaeus, accused Hermias of treason; he was arrested, taken to Susa was executed there too.

Aristotle grieved the tragic death of a friend; he had to leave Atarneus and look for another refuge where you could do your beloved Science. Together with his family, he decided to move to the island of Theophrastus, also close to him. There he continued his biological research, studying the reproduction of sharks and sea urchins, the organs of hearing in fish, observing, anatomizing, putting experiments.

But soon there was a change in the life of the scientist again. Once Upon a Time Its his father, a physician, served at the Macedonian court, now King Philip of Macedonia began to urge Aristotle to himself. "I had a son," he wrote, " but I am less grateful to the gods for giving it to me than I am for the fact that they allowed him to be born in your time. For I hope that your concern is and your teachings will make him worthy of the future of the state."

From these words it is clear that by that time the philosopher had already gained fame. On the other hand, inviting Aristotle was part of a vast political Philip's plans.

Until then, Macedonia, lost among the forests, where herds still roamed Bison, was considered a remote outskirts of the Greek world. Southern polis have long been treated it as a semi-barbaric country and was not noticed by its increased power. Now Macedonia declared itself as a formidable new force. Philip, raised in Thebes, dreamed to give his dynasty the brilliance of Hellenic culture. By doing so, he hoped more firmly. to link Macedonia with the rest of Greece. At the same time, he was preparing for conquest. the whole country, lulling the vigilance of the Hellenes with peaceful assurances.

In vain, the Athenian orator Demosthenes thundered Philip in his speeches, predicting, that he would soon come to Greece with arms in his hands; most Athenians do not believed in this, and there were those who formed a pro-Macedonian party, believing that a strong monarchy is the only salvation for a decayed one Nation.

Aristotle, although not an adherent of this party, belonged to Macedonia. with great sympathy. His family was connected with her, but in Athens he was always remained a "metek", a stranger.

In 343, Aristotle arrived in Macedonia and met his the pupil was *Alexander*. The heir was then in his thirteenth year. This is was a boy with the face of an archangel and the temperament of Achilles. From Mother, Hot a follower of the Dionysian cult, he inherited ardor and unbridledness, and from his father, a political mind and immeasurable ambition.

Aristotle and Alexander spent three years together. The scientist became attached to a teenager in whom a savage could get along with a sophisticated Hellene. He joined its

to Greek culture; The Iliad has since become Alexander's handbook: even on campaigns, he did not part with her. Noticing the early development of the prince, Aristotle was not afraid to initiate him into complex philosophical problems. Alexander in Plutarch's words, "he accepted not only ethical and political teachings. Aristotle, but joined deeper teachings" (2). The heir was proud of the trust placed in him and claimed a monopoly. possession of these mysteries of wisdom. Years later, he expressed dissatisfaction with the fact that that Aristotle publishes his books. "I would like," he wrote to the teacher, "not to as much by power to surpass others as by knowledge of higher subjects." This, of course, was a pose, for he did not dream of philosophical activity at all. a young Macedonian; in his desire to become the sole owner of aristotles The same insatiable thirst for power that had been since childhood manifested itself. owned Alexander.

With secret envy, the young man watched the successes of his father. The same managed to capture access to the sea, to defeat the Phocidians, who owned Delphi, one by one annexed to their monarchy the Athenian colonies. "He won't leave me anything," he complained. Alexander.

Philip was a skilled diplomat; he knew where to act with bribery and intrigues, and where by force and threats. At the same time, he continued to repeat everywhere. about their peaceful intentions.

The situation in those years resembled the time before the outbreak of the Second World War. Demosthenes saw that Philip, taking advantage of the fragmentation of Hellas, steadily expands the scope of its state. "We indifferently watch as it intensifies. this man!" exclaimed Demosthenes, speaking at meetings in Athens. He did not want to listen to those who claimed that Philip was called to become the leader of the common Hellenic Movement. "He has nothing to do with the Greeks," the speaker said, "he is a barbarian. - A pathetic Macedonian, a native of the country where he used to be a decent slave couldn't be bought... and here we are still procrastinating, showing cowardice, and watching. on neighbors, full of distrust of each other." Demosthenes denounced the imaginary peacefulness Philippa: "Or maybe about people who make siege engines, you will claim that they keep the peace until they fail these machines to your very walls?" (3)

But despite the best efforts of Philip's enemies, the influence of the pro-Macedonian party Grew. Eventually, under her pressure, Athens called on Macedonia for help. against neighbors. Philip readily appeared and under the guise of "help" began a real conquest of Greece.

Coming to their senses too late, the Athenians hastily formed an alliance in the autumn. The year 338 opposed the Macedonian army. At Chaeronea the opponents

met, and Philip won a complete victory. Young Alexander also distinguished himself in the battle, who he was the first to turn the Greeks into flight. After Chaeronea peace was made, and Philip was recognized as the "leader" of all the Hellenes. The old polis democracy has come to an end.

From this time on, Alexander never returned to the lessons of Aristotle. He was no longer up to science and philosophy - other grandiose plans were crowded in the young man's head. In addition, there was a danger that the father would not give him his power.

In 337, Philip was killed by conspirators. Athens was distraught with joy. Demosthenes himself, forgetting the mourning he was celebrating for his dead daughter, put on his clothes in white clothes and publicly offered a thanksgiving sacrifice. "Boys" by Alexander he wasn't afraid.

Meanwhile, very soon the Greeks had to be convinced that Philip's death didn't release them. Alexander, having barely become king of Macedonia, moved his phalanxes southward. The frightened Greeks, not wanting a second Chaeronea, expressed their obedience to him. The twenty-year-old "boy", like his father, was recognized as the hegemon of all Hellas.

* * *

Aristotle, meanwhile, realized that he had nothing else to do in Macedonia; he decided to return to Athens and begin teaching philosophy there. In person Alexander he received a mighty patron, and the city of Socrates and Plato was in his eyes, the best place to work. The education of the heir brought him a decent fortune, he was able to collect a library and the rich during this time. Collection.

Aristotle chose the grove adjacent to the temple of Apollo as the place for his school. Lycaean. There, in the gymnasium, called Lycaea, or *Lyceum*, he began his activities as a researcher and teacher. In the Lyceum was installed unchanged daily routine: in the morning in the circle of close students, Aristotle analyzed philosophical writings and laid out the basics of his system, and in the evenings arranged public lectures for all education seekers. It is said that the scientist had the habit of walking with listeners in the alleys, talking on the go, so members of the Lyceum were called "peripatetics", that is, walkers.

In the gymnasium, the environment necessary for scientific pursuits was created. In front of the benches was a white board on which the teacher could draw. circuitry. Aristotle's books were at the disposal of the disciples. To explore An anatomy was

commissioned a large atlas. Aristotle's collections were continuously replenished; it is said that Alexander himself sent him rare specimens of animals (4).

The very appearance of the Lyceum indicated its significant difference from Academy, where the queen of sciences was mathematics. Plato called the earthly world gloomy for Aristotle, on the contrary, the appeal to nature was the way out. from the cave of baseless reasoning. As a naturalist, he had to see in the surrounding world not a shadow, but a reality; as a thinker he could not be satisfied with bold theories and poetic myths.

A generally dry and pedantic man, Aristotle with youthful passion related to his research. While Plato hovered in the sky-high Aristotle was fascinated by the diversity of living things. He believed, that in this area every little thing deserves attention. "It should not be," he wrote. scientist, to childishly neglect the study of insignificant animals, for in every work there is something worthy of wonder" (5). He opened the octopuses, examined the insides of the sacrificial bulls, traced the development of a chicken in an egg, studied the mole's eye. Zoological information he collected more than all the scientists before him for twenty centuries after Him. In the books of Aristotle, more than five hundred species of animals are described, which for the first time in history, he was able to classify. It's great that in some he surpassed even his successor, Carl Linnaeus. Work Aristotle's biology remained classical for a long time; they were admired by Buffon and Darwin. Anticipating Cuvier, Stagirit formulated the law of the ratio of organs and long before Darwin pointed to the "struggle for existence" in nature.

Aristotle's efficiency was almost supernatural. He wrote about three hundred large treatises in which he studied the problems of zoology, physics, astronomy, psychology, ethics, politics, metaphysics (6). It was a rare example of how the fullness of the sciences of an entire era fit in. in one brilliant head. Not even a generalist like Leonardo can't compare with Aristotle: whatever Stagiritus undertook, he brought everything to of the end, mastering the subject perfectly.

The extant writings of Aristotle are often only lecture notes collected by his students, but even in them his strength is striking. intelligence, depth of observation, accuracy of expressions and thoroughness Analysis.

However, if Stagirit were only a scientist, we would have to talk about him only. in passing. But this mighty brain, which has processed immense information, does not dwelled on some facts and their classification. Scientific discoveries and generalizations Aristotle served his main plan: to create a universal philosophical *synthesis that*, having overcome the weaknesses of "idealism", could replace the teachings of Plato.

While in Plato, the beginning of philosophy was the detachment from the sensual Aristotle's *astonishment* at this world is most capable of to awaken philosophical thought (7). He claimed that the man, able to observe, can not help but think about where it comes from it is an astounding perfection of natural structures. In other words, Aristotle, being a man of science, he did not abandon the search for a higher Principle, which animated his predecessors. At the same time, if Xenophanes and Anaxagoras read only a few lines in the book of nature, then Stagirit studied whole its pages and extensive chapters. He was never a pure factographer: in diversity. He persistently searched for the typical and natural. "Science," he said. it is aimed at the general and conditioned by necessity. There is a need for that which cannot be otherwise" (8). With incoherent phenomena science would have nothing to do; hence its dependence on clear rules of thought, from logic.

Belief in the reality of the world around us, to which, contrary to Parmenides and Plato, Aristotle came, combined with his belief in reason. Natural Science and the Socratic tradition prompted him to introduce speculation into a strict rational channel. Observer and experimenter, Stagirit in the sphere of abstractions felt himself as free as in zoology and physics. When reading Aristotle's books, dedicated to the theory of knowledge and logic, you can see with what pleasure plunges their author into the world of transparent syllogisms.

Aristotle did not approach reason as something given, but with the same he carefully anatomized the mental apparatus of man, with which he opened sea urchins on Lesbos. Obeying his will, the instruments of the intellect lined up. in a row, like an organized and disciplined army. Works of Aristotle to this day remain a model of filigree finishing of evidence. Generalizing the laws Thinking, he fixes logical figures for the first time. "A speech in which of the famous something new follows", that is, *inference*, *presents* for Aristotle, the basic guarantee of the correctness of the study (9).

He is therefore the most prominent representative of the one-plane, "Euclidean" and stands on a point of view very far from the one she developed. the paradoxical logic of the Indian sages. "Reality exists" – such or such a statement made no sense to him. Antinomies were presented to the scientist only by the errors of reason, which has left the only reliable ground — rational justification.

True, Aristotle believed that it was impossible to establish a formal-logical connecting absolutely everything. He was aware that there were some assumptions and unprovable ones. points on which arguments are based as on axioms. "The beginning of the proof," he said, "there is no proof" (10). However, his he was primarily interested in what was already subject to the evidence. And now the language of the philosopher becomes precise, concise, dry, alien to all poetics. and "Impressionism":

no metaphysician before him had enclosed his thoughts into such a strong crystalline form, even Plato's Theaetetus and Parmenides do not go into any comparison here. Plato always left the field for the game imagination and creative freedom, the teachings of Aristotle push aside intuition to the background. Above all, he puts verification, arguments, conclusions.

Armed with this *organon* (tool), Aristotle approached to all things as an objective researcher. He patiently constructed a grandiose system in which morality had to find a place for itself and zoopsychology, the rotation of luminaries and the connection of elements and, finally, the highest himself the divine Principle of Being.

NOTES

Chapter Twenty-Three

FROM THE ACADEMY TO THE LYCEUM

1. "Must sacrifice the personal in order to preserve the truth, especially philosophers. And while both are dear to me, sacred duty. commands to give preference to the truth" (*Aristotle*. Nicomachean ethics, I, 4, 1096 (a).
2. *Plutarch*. Biography. Alexander, VII.
3. *Demosthenes*. Speeches, IX, 16, 29.
4. See: *V.Zubov*. Aristotle. M., 1963, p. 53.
5. *Aristotle*. On animal parts, I, 5, 645a.
6. Aristotle's surviving works disintegrate for several cycles: 1) "Organon" - epistemology, logic, methodology of science, 2) works on metaphysics, 3) biological works, 4) books on ethics, 5) psychology, 6) politics. Chronologically, they are divided into three periods: 1) academic, when in the books of Aristotle the influence is still strongly felt Plato, 2) sharp criticism of Platonism, 3) lyceum, to which belong books outlining the foundations of Aristotle's philosophy (see: *F. Sorlestop*. A History of Philosophy, v. I, 1962, pp. 12–18).
7. *Aristotle*. Metaphysics, I, 981 a.
8. *Aristotle*. Second Analytica, I, 33, 88 b.

9. Ibid., I, 24 b.

10. *Aristotle*. Metaphysics, IV, 6 a, 1011.

Chapter Twenty-Four

SCIENTIFIC METAPHYSICS

The great thing is pure science...
But to the questions: from where, where and why -
it does not give an answer.

A. Harnack

No matter how diverse Aristotle's scientific interests may be, as a result, they were directed to the main question of Greek philosophy: that represents the reality in which man is immersed. With this problem he linked a special branch of knowledge, the "first philosophy." Subsequently, she was called metaphysics (1). Construction of it by Aristotle preceded by a review of previous philosophical systems. Because he was convinced in the homogeneity of the laws of thought, he could hope to discover something of value and his predecessors; analysis of their errors was often the starting point. aristotle's point of reasoning.

He was the first to consider those who "establish the Beginning in the form of matter." the Milesians, Empedocles, Democritus. On the one hand, their "materialism" is right. for the universe is indeed made of matter. This is evidenced by our feelings. "Devoid of sensations," says Aristotle, "he can do nothing. to learn and cannot comprehend anything" (2). But it doesn't work. man has the right to reduce everything to matter. First, it is obvious that there are any and "things are disembodied"; their origin from matter cannot be proven. Second, can matter explain itself? "Neither wood nor copper itself are not the reason why each of them changes, and do not produce wood is a bed and copper is a statue, but something else is the cause of what is happening. Changes. And to seek the cause is to seek *another principle*" (3). *If we see a rational cause in the creations of man, then how can "the sky" and the most divine of visible things" to form for no reason, above their worthwhile?*

This was already understood by Anaxagoras, whom Aristotle calls the only sober among the empty words for being the first to point to cosmic Intelligence as the cause of the world order. But Anaxagoras, according to Aristotle, is not developed his idea to the end, for, considering Reason as "a machine for creation of the world", he did not trace how the Mind is displayed in the structure of nature, but after all, even the smallest details of it have something to do with the Root Cause.

Nor does Aristotle satisfy Plato's theory of *eidos*, since it does not can explain the origin of the world. Plato and his disciples, "seeking to receive reasons for the things here, introduced other items equal to these things by number" (4). There were only two unrelated ones. Row. *Eidos*, according to Aristotle, "are not the cause of these things. any movement and change" (5). In addition, if *eidos* are in the world, then they are not in the transcendent ideal sphere, and if they dwell there, then they are not in the world of things. "To say that ideas are samples and what else is involved in them, it means," Aristotle argues. utter empty words and express themselves in poetic metaphors" (6).

Next, if the *eidos* correspond to any concept that is in the state to develop the mind, then there will be an infinite number of them, and the same thing can be assigned to different classes and therefore correspond to several Ideas. In addition, between the thing and the idea is the concept that connects them, and from of this we have to derive a new "idea of correlation", from it - the next and so on and so forth. Plato himself noticed this difficulty and tried to limit it. number of ideas. But in any case, the connection between the *eidos* and the the visible world.

Aristotle did not reject Plato's teachings entirely; on the contrary, he set himself the task of eliminating its shortcomings from "idealism" and bringing it under more solid foundation. He agreed with the teacher that "without a common it is impossible. get private"; generic concepts are the most important condition for correct cognition. But in the separate form in which they exist in Plato, they cannot be the "basis" of specific and single things. This basis follows, according to To Aristotle, to seek in nature itself, for the true reality is enclosed directly in *this* thing. Not an abstract idea is valid Socrates, namely that *unique Socrates*; unique and at the same time this copper ball lying on the table is real. What makes them both. what are they? By answering this question, a person will be able to find the most important principle of the world order.

Is matter alone, Asks Aristotle, enough to make did a piece of copper become a ball? No, that's what its *shape makes*. And that we would if we take a person, an animal, a tree, a stone, we will easily see that without forms they would never be what they are now.

Form is not just an abstract concept. "I want to say," the scientist observes, " that making copper round does not mean making a "round" or ball as a shape, but to do something else, to realize that form in another, for if the form itself is made, it would have to be made of something else" (7). This "other", the substrate for the form, is *the matter that* itself it can't be the cause of specific things.

A sculptor makes a statue out of marble, but it wouldn't have been made if would the sculptor not give it the desired shape; and at the same time, do not have it in your hands The statue would not have been born.

So, for the emergence of any object, *two* interpenetrating ones are necessary. the principles are matter and form. Matter is a potency, an opportunity to realize Form. It is possible to separate them in nature from each other only theoretically, for among the visible world there is no matter without form and form without matter.

The ratio of these principles is quite complicated. For example, household goods serves brick, brick, in turn, is a form for clay, clay arises from earth, water and so on. Thus, being in one case something "formalized", the thing can become "matter" for a new, more complex form; and this dialectic of the two principles is logical and expedient.

But what happens if we delve into the bowels of matter along the chain its alternating forms? We will, even if theoretically, eventually get to *Like Plato*, Aristotle characterizes it only negative definitions. Although in the world around us can not be seen "pure" matter, but if we take into account all its "formal" forms, then it will be based on something devoid of the usual qualities. It is matter, "comprehensible mind", it cannot be identified with any of the elements, for they are already connected with one form or another. However, the fact that "shaping" is carried out with difficulty, makes Aristotle agree with Plato that in The Primeval there is something opposite to world expediency, namely Ananka, which "it cannot be persuaded, for it goes against the movement, what is happening on choice and according to reasonable conviction" (8).

Unlike matter, which is compressed in the vice of Necessity, form is creative. the beginning of nature. With each stage of being, it becomes more complicated, going back to everything. more advanced types, and is crowned at an impregnable height by "shape forms" — pure Energy.

Thus, the basic law of the universe should be sought in the relation pure Matter and pure form. Aristotle reveals it through the concept of *motion*.

All of nature reveals itself as something mobile: the rotation of the celestial spheres, surrounding the "central body of the universe" - the earth*, the movement of living beings, the mechanical movement of inanimate bodies are all just types of motion, without which there is no space. Aristotle insists that the question of motion is as important for philosophy as it is for physics; he laments that the former thinkers "blithely left him aside."

* Aristotle was a geocentrist

When a thing is set in motion, it is obvious that it is driven by something else. But in causing movement, this other moves itself; hence, for him you also need to look for the source of movement, and there is no end in sight.

To resolve this difficulty, Aristotle turns to the principle of *causality*, which derives from his observations of causality in nature and from logic as a "law of sufficient reason". But because of this, The *last cause* of motion should stand *outside the causal Chain*. Otherwise, the chain breaks up into separate links. "Should To be, says the philosopher, "among things is some reason that will lead into motion and to connect things" (9). This reason is the highest a form that can logically only be on the other side of the cycle Universe. "Some eternal immovable Entity must exist necessarily. in an image" (10). "The essence of being that occupies the first there is no matter: it is a fully realized Reality. So the first thing that moves, itself remaining motionless, is one and logically wording and by number" (11).

In contrast to The Motherland, this pure Form is the source of motion. and represents absolute Thought. She is free from everything that changes. and immersed in herself.

Man only occasionally rises to pure contemplation, the Godhead thinks. always; it's not a thought about something, but a thought as such in a completely detached As.

Mental activity brings pleasure to a person, but it is incomparable with the eternal bliss of cosmic Intelligence. "It is inherent in life, for activity his life, as it is, in itself, is his life, the best and most eternal." (12).

So, the Godhead in the understanding of Aristotle is a vast Mind that knows as little about a small world as the sun knows about a flower, reaching out to meet him. And yet it is the divine Principle that rotates space wheel.

How is this possible if God stands over the universe without coming into contact with ney? He, Aristotle replies, informs her of motion, not mechanically, but acting. "as an object of desire, as an object of thought" (13). The world is being created by the power of spiritual *attraction*.

* * *

Studying animals, Aristotle came to the conclusion that "not an accident, but expediency is present in all the affairs of nature" (14). The hierarchy of living beings was perceived by him as successive conquests. "forms" in the realm of matter. When a

master or artist creates his work, it has a purpose in mind. Such a goal, but *unconscious*, is and in organisms. Thanks to their inner aspiration to perfection, they ascend the stages of perfection. This form-forming principle of Aristotle Called *entelechy*. It manifests itself in nature's impulse to the highest. perfection of pure form. The intelligence of the space device increases as you get closer to the person. The mind is already shining in animals, but for real. it is revealed only in human thinking, which by its nature the closest to the divine Essence and is the highest stage of the universe.

Aristotle's conception of "matter" and "form" leads to the negation of Plato's spiritualism and the theory of transmigration of souls (15). Philosopher puts forward an extremely important idea about the integrity of man, which, however, gives in the form of a sketch. It only points out the fundamental difference between reason. from the entire psychophysical structure of a person. But Thought, according to Aristotle, occupies a special place in nature. "Since the mind," he says, "thinks everything, it needs to be not mixed with anything, as Anaxagoras put it, to rule, that is, to know" (16). It follows that reason, unlike everything else, it is not subject to destruction. The question is about the method the connection of the mind with the "soul" and the body of the philosopher, changing his usual sequence, leaves open (17). Anyway, the mind is for it is something that is able to know the supreme form. Unlike others Living beings, man already consciously strives for God and finds joy in contemplation of his perfection. "Attraction," says Aristotle, "is caused by what seems beautiful, and the highest object of desire is that really beautiful." That is why the universal First Cause moves the world "as an object of love, while everything else moves while in motion" (18). This universal gravitation of Love turns peace into a living being longing to attain divine existence.

All of the above suggests that Aristotle should have accepted evolutionism of Anaximander. After all, his doctrine of the gradation of perfection is essentially so close to the idea of universal Evolution. But in fact, Aristotle saw development only in a cross-section (19). His universe as if frozen, stretched out by a giant step pyramid in its futile impulse to God. She is doomed to languish in love for the Divine, but never it cannot be achieved. Here Aristotle, like Plato, remained faithful to paganism. pessimism.

However, for the scientist himself, this was not significant: he was quite satisfied. the harmony of his picture of being. The most important thing for him was to explain and link among themselves everything that was revealed to the eye of a human researcher, and he could be satisfied with your work. Indeed, a comprehensive synthesis of the philosopher included not only the laws of thought and nature, but also pointed to the connection cosmos with its First Cause.

For all its flaws, the Stagirita system produced an impressive an impression of completeness. No wonder she cast a shadow so far into the ages: the influence of Aristotle we find in the natural scientific views of Basil the Great, and in the teachings of John of Damascus, and especially in the theological synthesis of Thomas Aquinas.

However, Aristotle had a much smaller impact on the pre-Christian world, than his teacher Plato with his "philosophical religion". "Scientific Metaphysics", explaining many things, by virtue of her nature, she left aside problems, which were more disturbing to the person. There is a significant difference between the theoretical curiosity and the search for truth that reveals the meaning of life. Teachings of Stagirit was born in the laboratory of a naturalist and reflected in itself as the greatness of science, and the limits of its capabilities. Even when the philosopher spoke of God, it seemed that the Supreme Mind interests him only insofar as he explains natural hierarchy. The question of man, his tragic fate and purpose fell out of Aristotle's sight.

Of course, it would be unfair to blame a scientist for this. You have to remember that he sought above all objective *knowledge*, lived in the world of research, speculation and theories. People appreciated his work only *after how they found a new faith* and when science was able to take its place in relation to her. Until then, ancient man continued his search. in the field of moral and mystical. He couldn't stop at the scientific Aristotle's "theology", which offered people stone instead of bread and, essentially closed the way to a higher divine life.

NOTES

Chapter Twenty-Four

SCIENTIFIC METAPHYSICS

1. The word "metaphysics" appeared by chance: in the edition Treatises on the "first philosophy" followed "physics" and therefore were called "post-physics" – metaphysics. But then this the term came to denote the very science of the principles and essence of being.
2. *Aristotle*. On the Soul, III, 8, 432 a.
3. *Aristotle*. Metaphysics, I, 4, 984 b, 13.
4. *Ibid.*, I, 9, 990 a, 33.

5. Ibid., I, 9, 990 a, 33 b, 8.

6. Ibid.

7. Tamje, VII, 8 a, 12.

8. Ibid., V, 5, 1055 a.

9. Ibid., I, 4, 984 b.

10. Ibid, XII, 6, 1071 a.

11. Ibid., XII, 8, 1073 b. Aristotle was one of the first formulated a number of so-called proofs of the existence of God, first put forward Anaxagoras (see: *I. Korsunsky*, The Doctrine of Aristotle and His School on God. Kharkov, 1891, p. 19 p.).

12. Ibid., XII, 7, 1072 b.

13. Tamzhe, XII, 7, 1072 a.

14. *Aristotle*. On animal parts, I, 5, 645 and.

15. *Aristotle*. On the Soul, 407 b.

16. Ibid, 429 a.

17. In his views on immortality, Aristotle did Evolution. Its first tap was following the teachings of Plato, the second (period theory of matter and form) is a radical denial of immortality and, and finally, the third is the recognition of the immortality of reason. At this last stage Aristotle left his doctrine of immortality undeveloped. See: *S. Decloich*, Temps, Dieu, Liberte dans les Commentaires Aristoteliciens de St. Tomas d'Aquin, 1967, b. 212–213.

18. *Aristotle*. Metaphysics, XII, 7, 1072 a.

19. See: *H. V. Torrey and Felin*. Wsa Aristotle an Evolutionist? - "The Quarterly Review of Biology", 1937, v. 12, № 1.

Chapter Twenty-Five

ALEXANDER: WEST AND EAST

Greece and Asia, 334-322

*The ancient world, dissatisfied with the ideals
of art and the ideas of philosophy,
idolized Caesar.*

VI. Solovyov

As an ardent Greek, Aristotle paid great attention to social Problems. He studied more than a hundred Greek constitutions to find out which system is more reasonable. From biology, he derived the conviction that "the whole first part", and this brought him closer to the social views of the teacher: he, like Plato, rejected democracy and placed the state above the individual. Man in his eyes is only an "element" of the state, and if he ceases to be "citizen", then he is either an animal or a deity (1). "Nevertheless, unlike Plato, Aristotle recognized the best system. a moderate republic dominated by the "middle class" and estates contradictions are kept to a minimum. This form of government, he said, "does not lead to party struggle: where the middle element is numerous, in total there are fewer partisan strife and discord" (2).

At the same time, the philosopher approved of the enlightened monarchy, but only at the same time. provided that the holder of power possesses exclusive gifts. For such a "superman", according to Aristotle, there is no law, since he the law itself. It could, say, be thrown out of the state. but it is as little to dominate him as it is over Zeus. Nothing remains, how to obey such a person – such submission lies in the nature of all so that such people are themselves kings in the state (3).

It's easy to imagine the impact such words might have had on Aristotle's pupil Alexander. He had every reason to believe himself as such a "called from above" leader. In one thing, the scientist and the king didn't understand each other. In his studies, Aristotle relied on what he knew well: on a typical Greek polis. What's more, he was I am sure that only the Greeks can have normal statehood. Between at that time, small polis societies were a thing of the past. More and more insistently stated new trends born in the contact of cultures about themselves. Back in Ionia contact with the East showed the Hellenes that the "barbarians" were far from savages, that rapprochement with them can be fruitful. Alexander intuitively guessed the growth of these trends that were quite consistent with his ambitious plans. He was no longer enough of the whole of Hellas, he was attracted by the expanses of distant lands. So long Aristotle in his Lyceum devoted himself to scientific pursuits, Alexander bore a

grand project of a *universal monarchy* that was to unite Greek and Asian worlds. The way to this plan was blocked by the Akhmenid power. Alexander was to oppose her.

* * *

Picky critics would have long ago declared the macedonian's story fiction if it would not have been so well supported by documents and monuments. In the very The twelve years of his reign are truly fantastic. epos. The son of a bacchante, he considered Dionysus his patron for a reason; its sniped a frantic thirst for activity, his plans bordered on madness, his tenacity there were no barriers to achieving the goals.

Alexander has not one face, but several. He knew how to be noble and with contempt to reject his father's scheming methods. "I don't want to steal victories," He said. But sometimes demons awakened in him, who pushed him to strange and inhumane acts. There was always a struggle of calculation in it. with madness, cruelty with generosity, restraint with promiscuity. Having ruined the rebellious Thebes and enslaved their entire population, he orders to spare the house of the poet Pindar, wanting to show himself as a true Greek, not a barbarian.

It seemed to him that he was called upon to deliver a powerful retaliatory blow to the Persians, repaying for all the suffering of Hellas. In addition, Greece quickly became poorer, and on the plains countless herds of the eastern kingdom were grazing, and future victors were waiting. slaves, horses, camels and mountains of gold.

Already the leader of the pro-Macedonian party, Isocrates, has long propagated the idea of a universal one. march to the East. For Alexander, his word never diverge from his deed. His treasury was small, and the army was inferior in number to the Persian army, but he could not be stopped by any obstacles.

In the spring of 334, Alexander embarks on a campaign resembling an adventure. The first meeting of the rivals takes place near the strait near the Granik River. Before In battle, Alexander makes a romantic gesture: he visits the ruins of Troy and the tomb of Achilles, his favorite hero. And it may seem that the spirit of the legendary He possessed a Macedonian. He is the first to jump on his horse and under the hail. arrow swims across the river. All the soldiers rush after him screaming. In this battle Alexander was almost killed, but he turned the troops of Darius III into flight. In Athens sent a wagon filled with trophies with the inscription: "Captured from the Asians Alexander, son of Philip, in alliance with all the Hellenes except the Spartans." The fallen - not only greeks, but also Persian commanders - Alexander buried with honors. This was a hint that the king was already looking at the people of the East. as their future subjects.

Without waiting for the enemy to gather forces again, Alexander with lightning speed it rushes swiftly along the shores of Asia Minor. Everywhere he deposes the Persians. Governors. Only Miletus and Halicarnassus resist and for this. they pay hard.

After that, Alexander rushes through the mountain passes directly to the east. At the border of Syria, near the city of Issa, Darius III tries to stop him for the second time. But Alexander again turns the enemy into flight. The booty he captured, never dreamed of by the Greeks. In the tent of Darius Alexander amaze dear carpets and utensils, glitter and luxury of the East. "That's what it means to be king!" the Macedonian speaks with secret admiration. At this moment, his dreams gained visible. Outlines: Is this wealth not a clear sign of the highest invincible power and power?

With his wife and children, Daria Alexander acts in a chivalrous way: they are for him not just captives, but the royal family, and the rank of monarch should be honored. Except They are hostages. Of their property, Alexander takes only expensive Box. In it, he will store the Iliad.

Before finally crushing Darius, Alexander takes possession of all the eastern Mediterranean coast: Palestine and Phoenicia. Almost everywhere his greeted as liberator. Darius asks in vain for peace, offering the Macedonian to divide the kingdom and give up his daughter for it. But Alexander replies that he will take what he rightfully owns. Darius realizes that he is insatiable. the young man will not make any deals, and is preparing for the last desperate rebuff.

Having defeated Gaza, Alexander appeared in Egypt seven days later. Here, too he is welcome as a welcome friend: Egyptians believe he will restore greatness Pharaohs. There are already rumors that the Macedonian is not the son of Philip, but a descendant of the latter. the Egyptian king Nectaneb. Alexander does not refute this version. It brings sacrifices to the sacred Apis, arranges a feast in honor of the Egyptian gods, which finally conquers the Egyptians.

At the island of Pharos, he liked a convenient place for the harbor. On his orders a new city is laid here, which should bear his name. That's how it's born. the great center of Hellenism – *Alexandria* – the crucible in which to fuse bringing together the cultures of East and West. Alexander draws a plan with his own hands the city indicates where the temples of the Greeks will stand, and where the Egyptian gods will stand.

The Egyptians greeted Alexander, calling him an old royal title. - "Son of the Sun", "Son of Amun". These words made the king think. He decided turn to the oracle of Amun and through the quicksand of the desert makes his way to an ancient sanctuary in Libya. There he had a mysterious encounter with the priests.

"Alexander," says Arrian, "was amazed and delighted by this. Places. He asked God and heard the answer, which he said was to him in his soul" (4). No one knew what happened in seclusion. the Egyptian sanctuary, Alexander himself was silent about it for a long time; but everyone guessed, that he asked if he was really the son of a deity, and received an affirmative answer. Perhaps the priests only used the usual pharaoh's title formula, but to a Macedonian it sounded different.

The conqueror of nations, who was accompanied by such an unheard of success, the first a man of the West who held Greece and Asia Minor, Syria and Egypt in his hands, he couldn't help but wonder about his amazing fate. It seemed like some mysterious forces constantly help him.

He often entered the battle without any chance of success and invariably triumphed. Victory. He commanded whole nations, and at the wave of his hands came thousands. warriors, ships sailed, impregnable fortresses collapsed. To him who is ascended so high, it's hard not to be a mystic to some degree.

Alexander idolized Achilles, worshipped Hercules. But weren't they sons? Gods? And now the deity of the East has uttered a prophetic word about him.

Only the short-sightedness of historians can reduce all his actions to sober. Calculation. Alexander lived in a world of gods and heroes. Doesn't it seem more it is probable that in Egypt he bowed with sincere reverence to the sacred Apisom, and when he restored the old temples, he believed in powerful help. all the gods of the world?

Perhaps at the moment when Alexander heard the answer of the oracle of Amun, he decided that the solution to his fortunes had been found: he was not a simple man, but a *man-god*, who is entrusted with the worldwide mission of uniting peoples. The world is suffering from wars, famine, enmity, but Alexander will erase the borders separating him; he will stop wars and feuds. He will be the one ruler of one humanity.

No Hellenes cherished such audacious plans. The Greeks huddled in their polis, with horror and contempt looked at the barbarians, clung to their own gods as a symbol of the homeland. For Alexander, all the gods are his gods, his the homeland is all the land under its control. "To command without instilling fear", was his dream. If the nations recognize him as a deity, they will bow before him, not just before the force of his weapon. He will be their god, the living god, the near god, a god who can be seen and who thinks and cares for everyone.

Thus, we see that Alexander planned to bring to life the original pagan doctrine of *divine monarchy* generated by ancient magic and sanctifying the authority of the

Eastern kings-gods. That was one of the old temptations. humanity, which has surfaced in a variety of eras. Its essence was reduced to to the identification of Caesar and God, the identification that promised Caesar the absolute dominion over souls and bodies. No wonder Napoleon admitted that his the ultimate dream is to see oneself as the founder of a new religion; he knew there were no armies cannot compare to the power of sacred authority. He didn't have time to start. something that Alexander almost accomplished.

The Macedonian conqueror was sure or wanted to assure others that only a deified king is able to bring good to the nations. Here he is in in a sense, he was like Plato, who considered it possible to give people happiness by forcibly imposing on them the "best" system. Alexander with the help of He also hoped to establish general peace and prosperity, but already on a universal scale.

How ridiculous they must have seemed compared to this goal. to the son of Philip all the peaceful offers of Darius! He wasn't going to stop. until he becomes the ruler of all nations; he became fully accustomed to the idea of an *empire*, which had long been born in the East, became the successor of Sargon, Nebuchadnezzar and Cyrus.

This idea was still incomprehensible to the Greeks, who thought only of revenge and revenge on the barbarians. They were unaware of their leader's dreams, dreams that took the final form in the temple of Amun.

* * *

In the winter of 331, the Greco-Macedonian army again rushed east. It is still smaller than Darius' army, and so the Persian king is still hopeful. to win. He set up his camp in Northern Mesopotamia, where he once had the chariots of the Assyrian kings thundered. The wide plain allowed him to build army, showing the Greeks all its formidable splendor. Here, at the village of Gaugamela, the Persians and Medes, the inhabitants of Bactria, Armenia and India gathered. War elephants, camels, hundreds of mules laden with weapons and food, it's all rumbled, roared, groaned, resembling the spawn of a delusional fantasy. Himself Darius III was in the center of the multi-tribal crowds, surrounded by wagons and tried and tested guards.

The battle began in the morning. That was Darius' last effort to defeat Alexander, but even this time he was in for a setback: the eastern army had turned into one by the end of the battle. into a panic-stricken crowd, and the Persian king himself barely escaped from the encirclement.

At Gaugamela, the military might of the Akhmenids was broken; Alexander celebrated his most decisive victory. Now he had a path to the depths. Asia.

Susa and Babylon surrendered without a fight, and finally Alexander entered the capital. Akhmenidov Persepolis. Yielding to the requests of the soldiers, he gave them the city to plunder, and the magnificent royal palace was personally set on fire during a feast arranged by himself. in honor of the victory. Historians say that he did this for the glory of the god Dionysus. (5).

Alexander soon learned that Darius III had been deposed by his satraps and arrested. He hurried after the rebels, but found the king already killed. Alexander ordered to bury him with proper honors, and capturing the usurper, executed him. He married darius' daughter and declared himself his heir, the "king of Asia." A new chapter in his amazing story has begun.

Three years ago he undertook his march almost as a beggar; now he was the owner fabulous treasures: he could generously pay soldiers, increase his army at the expense of mercenaries and continue campaigns.

* * *

In Greece, the news of Alexander's victories caused indescribable delight of the pro-Macedonian Party. "If fifty years ago," said the Athenian philosopher Demetrius, " - some god predicted the future of the Persians, or the Persian king, or To the Macedonians, or the king of the Macedonians, would they believe that now from the Persians, to whom almost the whole world was subject, one name will remain, and that the Macedonians, which before hardly anyone knew even the name, will now rule over the world?" (6)

Meanwhile, Alexander, without delay, continues his offensive. It appears in lands that the Greeks used to know only by hearsay. Passing Iran, it passes through Parthia, Bactria, Afghanistan and goes deeper into the Middle East. Asia. Alexander is always ahead, setting an example of courage and endurance. In the distance, the Caspian Sea is silvery, the impregnable mountains of the Hindu Kush rise. He storms the ridge and leads his soldiers among the rocks and glaciers, crosses the Amu-Darya, bypasses the deserts.

Here, no one sees Alexander as a liberator. Mountain tribes do not want to submit to him. They constantly attack the Greek troops; unaccustomed climate, disease, deprivation weigh on soldiers, the first signs of discontent appear. Alexander brutally suppresses them, he becomes cautious and distrustful, surrounds himself with Asian princes, which causes the murmur of old associates, who don't understand the king. And he wants to show them that he's not the only one. a Hellenic, a world monarch, and not only a monarch, but also a supreme being. His tent ceased to resemble a simple warrior's dwelling, as it had been before. Now it is the headquarters of the

eastern lord. Increasingly, Alexander is seen in lush Persian vestments. He puts on Darius' diadem, seals his letters. the seal of the Persian king, requiring his officers to wear oriental uniforms, starts a harem with a crowd of eunuchs. In short, he wants everyone to forget. about who he used to be.

There is no trace of his former, almost ascetic moderation. Along in the words of the historian, he "openly gave free rein to his passions" (7). Pride and unbridledness began to manifest itself more and more in him. Increasingly, he seeks oblivion in wine, the king's tent becomes the site of. Once upon a time in Samarkand, the king got into a drunken fight with his friend Cleitus, who saved his at Granic. Cleitus reproached him for his swagger with his victories, and Alexander in a fit of rage, he pierced him with a spear. However, he immediately realized what he had done, and despaired of his act, but this painful scene showed everyone, how much Alexander's disposition has changed.

Once, at a feast, one of the Persians offered to give him divine honors, bowing to the ground. Macedonians and Greeks met this proposal ominously. Silence. Only the writer Callisthenes, Aristotle's nephew, stood up and abruptly. rejected this wild offer for the Greeks. Old warriors met his words applause, and Alexander harbored a grudge against Callisthenes.

Callisthenes was invited into the army as an official historian. How a relative of the philosopher, he enjoyed the great favor of the king. Alexander generally sought to combine his hike with research tasks. Together scientists and writers went with him to distant lands. They collected information about unknown lands, described the life and manners of the population. Among them was Callisthenes. Independent behavior was not in vain for him. Alexander entangled him in the case. about the conspiracy, tortured and executed without any evidence of guilt. Undoubtedly, this is was the main reason for the quarrel between the king and the philosopher. Aristotle from this time became so hostile to Alexander that there was even a legend that he sent poison to the Macedonian. However, outwardly, the relationship remained, obviously, quite Correct.

But the tragic death of Callisthenes was not the only reason for the quarrel. between teacher and student: there are serious differences in the views of both. The moral ideals that the philosopher instilled in his royal disciple, were built on the principles of harmony and measure: "The middle should be chosen," he argued. he is constant (8). Meanwhile, Alexander was becoming increasingly unrestrained. and in his actions, and in his plans, and in his military expeditions. Asiatic the campaign must have seemed to Aristotle a ridiculous idea. He did not deny the inevitability. But he believed that it was necessary to strive only for peace. And the expansion of Alexandrova the empire threatened to turn into an endless war against countless

peoples. In addition, Aristotle did not believe that from the empire - this huge mixture of tribes - something useful can come out. The more the old one got philosopher of news of victories, of new lands and their inhabitants, the more he cherished the familiar world of the Hellenic city-state. The only correct one he saw the way out in the enslavement of captured peoples, which was by no means part of the in Alexander's plans. Aristotle wrote letters to the king, advising him to "command the Hellenes. as a commander, and barbarians as despot" (9). But such letters were least to the court of the king, who surrounded himself with Asians, ordered to teach thirty thousand Persian youths the art of war, introduced Oriental etiquette and clothing. People of different eras – student and teacher – are no longer could understand each other.

* * *

In 326, Alexander left Central Asia to move on. Ahead are the rivers and mountains of the mysterious country of India. The king is attracted by rumors of a fabulous the wealth of this country, its amazing nature.

So for the first time two worlds met - Hellenic and Indian, but so far this the meeting remained almost without consequence for both. True, they claim, that Alexander conversed with Brahmanical ascetics who seemed to be have heard a lot about Socrates. But if this information is not fully trustworthy, then it can be assumed that some of the scientists accompanying Alexander could to find a common language with Indian sages. India was spiritually close in many ways. Hellas: she had her Homers, Parmenides, and Heraclitus.

At that time, India was a fragmented small principality and could not offer significant resistance to the enemy. However, the mighty Raja Por gave the Greeks a battle, which Alexander won with difficulty.

But then an insurmountable obstacle suddenly appeared in his way. Among there was a serious discontent of the soldiers: more and more often they converged in groups, whispered, argued and finally unanimously refused to go further. They've had enough! They crossed steppes and deserts, defeated the Hindu Kush and Amu-Darya, sacrificing life for their leader, they came to lands of which no one knew anything before. Now they want to come back. Alexander became enraged, executed the instigators, but all his efforts were in vain. For two days there was a hard struggle, Alexander threatened, persuaded, promised, but the soldiers stood their ground. If he wants to. to see new countries, let him fight without them, "with his father Amun." Finally retreating neither in front of rivers, nor in front of mountains, nor in front of countless armies the king was forced to surrender. He arranged farewell festivities and prepared. on the way back. Altars were erected on the shore, which Alexander dedicated "to his father Amun, to his brother Hercules, to his brother Apollo."

Secretly he hoped to come back here again, but he needed to find an easier one. path. Therefore, he ordered the construction of a fleet to explore the sea route. from India.

At the end of the summer, a caravan consisting of two thousand ships slowly moved. along the Indus to the ocean. On one of the ships sailed Alexander himself, while the main army followed the flotilla along the coast.

During this journey, the Greeks met many amazing things. They were amazed. a majestic tide like they had never seen in their home. Instead of merry Mediterranean dolphins sailed past the ships sailed giants monsters of the ocean. The small world of the Hellenes expanded like an endless panorama.

The most difficult part of the way Alexander walked with his soldiers, entrusting the fleet to Admiral Nearchus. For two months, the exhausted warriors wandered through the deserts of Balochistan. The road behind them was covered with corpses. Horses died, mules, camels, epidemics raged in the army, people died of exhaustion, from diseases. "Soldiers," says Arrian, "exhausted by the heat of the sun and thirsty, they lay down in the middle of the road, soon after, as if engulfed in fever. and in terror, they died, trembling with their whole body, in convulsions in their arms and legs. Additional lost their way, tired of hard work and lack of sleep, they fell asleep, and some of them fell asleep. they, lagging behind as a result of wandering, suffering a lack of everything, died. Only few, despite extreme hardships, escaped. Many people and the luggage was flooded at night by the stream that erupted upon them" ([10](#)). The army was melting away; only a quarter of it reached home.

Arriving in Persia felt almost like a return to my homeland. Alexander arranged magnificent celebrations in honor of the god Dionysus; the whole army indulged in drunkenness Fun. This unthinkable campaign lasted ten years. Now in the power of the "son" Amonova" land from the Balkan Peninsula to the Indus.

There was a difficult task ahead of us to consolidate and put in order what had been conquered. In the new state, the Hellenes formally remained the leading nation; their colonies were established wherever Alexander's army passed: and in India, both in Central Asia and in Persia. But at the same time, there had to be an empire. universal, not Greek. Alexander exalted the Persian satraps, cared for on the training of national warlords. He arranged a magnificent wedding in Susa. - A symbolic "marriage of East and West". Eighty Guardsmen Married on the daughters of noble Persians and Medes. The tsar himself feasted with his veterans. Their example was followed by another ten thousand Macedonians, who married Asians. Women; Alexander richly gifted them on their wedding day. Marriages are not uncommon were committed "according to Persian law". Those who married Asian women received by order of the king exemption from taxes.

All this, however, increased discontent among Alexander's old associates. To get rid of those who hindered his goals, Alexander calculated and sent home ten thousand of his comrades-in-arms. This measure almost caused an uprising, but Alexander managed to insist on his own. For him now the main thing was the affairs of his entire great power; he became increasingly distant from the private interests and concerns of Greece.

First of all, it was necessary to somehow fuse their multi-tribal subjects. To this end, Alexander began to aggressively introduce the idolization of his personality; the cult of the emperor of the universe was proclaimed the official religion of the colossus monarchy.

In 323, in Babylon, the king received ambassadors from the Greek poleis, who gave him divine honors. In Athens, he was already solemnly introduced into the pantheon as a living embodiment of Dionysus. However, the Athenians accepted this innovation rather carefree: "Let's leave Alexander to be called a god if he so I want to!" they said. Even the king's mother sent him an ironic letter about its divine origin.

However, in nature, the new cult was not purely Eastern. On the contrary, the deification of great men (though mostly posthumous) was adopted in Greece. Throughout the country there were altars dedicated to the famous lawgivers, generals, heroes, such as Lycurgus, Achilles, Pythagoras. Therefore, Alexander, declaring himself the "son of Zeus-Amun", did not actually renounce from the traditions of their culture.

Undoubtedly, the meeting with the priests of Amun was the impetus defined by the image that guided the thoughts of the Macedonian, but the main source of his religion. The monarch-man-god was not Eastern ideas, but, firstly, a deep conviction that his fate and mission are miraculous, and second, the certainty of necessity establish a theocratic power for his entire empire.

Alexander well learned Aristotle's lesson about the primacy of the state over the individual. But the state is too abstract a concept for it to serve as a living connection and ideal for the masses; you need a person who would embody in himself the principle of the State. Such a person was supposed to be a deified man, lord.

Alexander wanted his all-human monarchy to be truly identified with the "oecumene", that is, with all the inhabited land. Geography of his conquests seemed to make the project quite feasible; although Alexander was stopped in India by a mutiny of soldiers, he did not give up the new military Expeditions. He wanted to use the way across the Indian Ocean for them. Now his next target was Arabia, where Alexander

hoped to penetrate. Sea. But suddenly, in the midst of new military preparations in its The world capital of Babylon, he was stricken with a serious illness.

A few days passed, and the king realized that he would not get up again. With tears veterans marched in front of their eyes, saying goodbye to their commander. Alexander died 13 June 323 at the zenith of his fame and might.

This sudden death of the conqueror of the peoples of Europe, Asia and Africa produced a huge impression on many. Tragic powerlessness before death even a man like Alexander was later recorded in the Bible. in laconic but expressive words:

"After Alexander, the son of Philip, a Macedonian who came out of the land of Kittim, struck Darius, king of Persian and Media, and reigned instead of him before over Hellas, he produced many wars and took possession of many fortified places, and killed the kings of the earth. And he went all the way to the limits of the earth, and he took the booty from a multitude of nations, and the earth fell silent before him, and he rose up, and his heart rose. He gathered a very strong army and dominated over the regions, and the peoples, and the rulers, and they became his tributaries.

After that, he went to bed and, feeling that he was dying..." ([11](#))

It turned out that in the face of death, the "son of Zeus-Amun" is no different. from any of their soldiers. It was like a response to an attempt to turn man into God.

* * *

As soon as Alexander let out his last breath, he walked around his deathbed. a fierce struggle for the throne began. The king thought too little of the end, to take care of the heir. He bequeathed his throne to the "most worthy", and there were many who claimed this title. In the mortal combat for the world they forgot to even bury the deceased.

Meanwhile, Hellas was seething. The Greeks have long been unhappy with the fact that a modest place that they believe philip's son had given them in his kingdom. The moment when there was a feud around Alexander's legacy seemed the most appropriate to try to free himself from macedonian power. Now in Athens with honors met the exiled Demosthenes. To those who were a supporter of Alexander yesterday, had to hide in the corners. Even on people who seem to be far away. from politics, suspicion fell. Among them was Aristotle.

Alexander's tutor, who lived on the funds received from the Macedonian It turned out to be a suitable target for enemies. However, directly blame the philosopher no one

could commit treason, and so they hastily began to concoct the "case of blasphemy." Like Anaxagoras, Protagoras, and Socrates, Aristotle was accused of disrespecting domestic gods. But Stagirit did not wait for him to be dealt with. "I don't want the Athenians to once again commit a crime against philosophy," he said. he said as he left town.

Aristotle went to the island of Euboea and continued his studies there. He died in the autumn of the following year, 322, and by will was buried in his homeland, in Stagira.

Meanwhile, the hopes of the Greek polis to regain independence, as they should have. expect, did not come true. The entire Balkan Peninsula was under the rule of one of Alexander's successors.

* * *

The deaths of Aristotle and Alexander, the two great men of Hellas, marked the beginning of a new era in the history of the West and the East.

Aristotle seemed to sum up the three-century development of Greek thought, discoveries and conquests of which entered the common scientific and philosophical heritage Humanity. The sages of Hellas were the first in the West to proclaim the primacy of the spiritual values, and their search led to the idea of a higher divine Principle.

Subsequently, the Christian writer of the II century, Minucius Felix, saw this as overcoming polytheism is the main merit of ancient thinkers. "Let's reconsider," he wrote, if you will, the teachings of the philosophers, and we shall see that all of them, though in various words... express the same thought... I'll start with Thales of Miletus, who was the first of all to begin to speculate about the things of heaven. He counted water. the beginning of things, and God by the mind that formed all that exists out of water. The thought of water and spirit is too deep and sublime to be invented. she is betrayed by God. You see how the thought of this ancient philosopher I completely agree with us. Next Anaximenes and after Diogenes of Apollo God was considered an infinite and immeasurable air. And the opinion of these philosophers about the deity is like ours. Anaxagoras presents God as an infinite Mind. According to Pythagoras, God is a spirit spilled in all of nature, from whom life is received all animals. It is known that Xenophanes considered God infinite, having a mind, and Antisthenes said that although there are many gods, but, in fact, the main God is one... Plato expounded his doctrine much more clearly both in content and expression. about a deity, and he could be mistaken for the heavenly, if only it were was not overshadowed by an admixture of popular beliefs. Thus, in the Timaeus, Plato says, that God, by His very

name, is the Father of the whole world, the Creator of the Soul, the Creator of the World heaven and earth" (12).

For Christians of the first centuries, this is a anticipation of the truth in the "pagan world" was not something random and unexpected: they saw in the history of philosophy the action of Providence, which helped man to approach the line of Revelation. "The culprit of all good," wrote Clement of Alexandria, "is God, but in some cases He directs directly, as in the Old Covenant, and in other cases indirectly, as in philosophy... She was to the Hellenes as much a leader as the Law was to the Jews. and brought them as children unto Christ" (13).

And not only the closeness of philosophers to the idea of monotheism was created in ancient times. the world's willingness to accept Christianity. In the Mysteries and the Dionysian Tradition the idea of the immortality of the soul and retribution, clothed by Plato in the rational Form.

Nevertheless, the spiritual path of Hellas, as we have seen, cannot be drawn in as a direct ascent to the New Testament. Ancient thought could not fully to free themselves from the primordial ideas of paganism. Not only that, she allowed many gods except the One, she placed next to Him the almighty Destiny-Necessity. Faith in Ananka was inseparable from the concept of a closed circle of Time-Space, which excluded the possibility of the world's ascent to other, higher levels Being. This pessimistic fatalism prompted philosophers to seek salvation. from evil in contemplative detachment, for which life was only a preparation to death.

In addition, a person who sought a living faith could not be satisfied with an abstract one. metaphysics. The "God of philosophers" was not the God the world sought.

Hence it is clear why at the end of the classical period of Greek history the craving for mystical cults and teachings increased again; and if earlier the West went to the East in search of knowledge, now the West turned to the East in the hope of to find a new religious revelation.

This *interest in the East* coincided with the era of Alexander. Life's Work the great conqueror was as ambivalent as the Crusaders were afterwards. campaigns which, despite their dark sides, contributed to the flourishing of of the Western spirit. Alexander brought untold calamities to the nations, but at the same time at the same time, this man, possessed by the demon of power-lust, unwittingly showed the world. he helped bring Europe and Asia closer together, which he stopped to be only hostile to each other, alien worlds.

As a result of their meeting, a new era will begin and a new culture will emerge.
- *Hellenism*.

Although this culture will bear the stamp of depersonalizing urban it would be unfair to diminish its creative role. From the Nile to the Danube, from the pillars of Hercules to the Indian Ocean will spread the nascent in Greece, streams, drawing thousands of years of tradition into its waters. Hellenism weaves them, giving rise to new faces of cultures. He will penetrate into Egypt — and on light will appear Fayum painting; it will barely touch India and art will emerge. Gandhara; it will blossom on the Carthaginian shores, reach Scythia, and it will nourish Rome.

The Hellenistic world will capture a religious impulse of such power as never before. history didn't know. There will be a kind of universal review of beliefs that will pass in front of the people, leaving their national borders. Gods of Iran, Lesser Asia and Egypt will appear in Europe, Buddhist preachers will reach Athens; Rome will honor Isis, Mithras, and Cybele. The era of Hellenism will be a time of tension searches and aspirations. And it is her openness to the new teachings that will set the stage, into which the seeds of the sowers of the Word will be thrown.

But here we are faced with a paradox: a single point on the map Hellenistic states, where the new civilization would meet resistance, it will be the land from which the Good News is destined to be heard.

Let Hellenism affect the way of life, literature, art of the Jews, but the most important thing is *their faith* – they will zealously defend against everyone. Assault. For her sake, they will turn away from many things that captivated the world of Hellenism. Astonished by this strange phenomenon, Aristotle's successor to the Lyceum, Theophrastus will call the Jews "the tribe of the Limothers," and another disciple of Stagirth will compare them with Indian Brahmins ([14](#)). Basically the majority greeks and Romans will have the vaguest things about this corner of the East for a long time. Views.

And yet there, far from the great ways of ancient civilization, they matured. a force that was supposed to serve the whole world.

Back in the era when the Greeks just had their first philosophers, in Israel the voice of the *prophets*, the preachers of the doctrine, was already heard in full force, significantly different from all religions of the East and the West. It's a teaching spoke not of an abstract cosmic Principle, but of the Living God, Whose Face addressed to man. The faith of the prophets was imbued with the knowledge that God reveals himself to people, announcing to them His will that at the end of time He will appear in a completeness hitherto unknown to the world. Therefore, the Old Testament man

was not. a seeker of the "unknown Godhead", but saw his calling in fidelity to God Revelations and His coming kingdom.

Heralded in a small poor country that has gone through a difficult history and has passed an unusual spiritual path, this faith will become a stone on which there will be the foundation of the Church of Christ is laid. When "Time Comes To Pass" and Appears the greatest Revelation to the world, the people of the East, having learned to speak the language hellenic wisdom, will carry the light of the New Testament "starting from Jerusalem and even to the end of the earth."

NOTES

Chapter Twenty-Five

ALEXANDER. WEST AND EAST

1. *Aristotle*. Politics, I, 1, 12, 1253 a.
2. *Ibid.*, IV, 9.
3. *Ibid.*, III, 13, 8—9.
4. *Arrian*. Campaigns of Alexander, III, 4.
5. See: *M. Wheeler*. Flame over Persepolis. M. 1972, p. 19 p.
6. *Polybiy*. Istoriya, XXIX, 21.
7. *Quintus Curtius Rufus*. History of Alexander, VI, 6.
8. *Aristotle*. Nicomachean Ethics, VI, 1.
9. *Plutarch*. Alexander, V—VIII.
10. *Arrian*. XV, 2.
11. Bible, I kn. Maccabees, 1, 1—5.
12. *Minutius Felix*. Octavius, XIX.
13. *Clement of Alexandria*. Stromaty, I, 5.

14. See: *S. Averintsev*. Greek "literature" and Middle Eastern "Literature".—Typology and Interconnection of Ancient Literatures p. 235.

GLOSSARY

The absolute is an unconditional beginning, independent in its existence, free from any restrictions; synonymous with the Godhead.

Hades is the underworld in Greek mythology; the name of the king of the Underworld.

The Academy is a school founded by Plato.

Ananke - Necessity, one of the modifications of Destiny.

Apeiron - The Infinite is the basis of the universe according to the teachings of Anaximander.

- *Apophatic Theology*, the doctrine of God that deals with Him as standing above any concept or category.

Archaic Greece - Greece in the era of colonization (VIII-VI centuries. B.C.).

The archon is the ruler in the Greek polis.

Archae is the basis of peace, political hegemony.

Homeomerics are the primary elements of the world according to Anaxagoras.

The demiurge is a master, a Creator.

Demos is a collection of full citizens of the polis.

Dike is justice, the goddess of truth.

Epistemology is the science of cognition.

Homeric Greece - the era of the XII-VIII centuries BC. e.

Hierophant - priest, participant in the mysteries.

Immanent is intrinsic.

Ionian school - Milesian philosophers: Thales, Anaximander, Anaximenes - and the Ephesian philosopher Heraclitus.

Catharsis is purification, exaltation.

Lycaeus (Lyceum) - the school of Aristotle.

Logos is the word, meaning, World Law and Mind in Heraclitus.

Magicism is a worldview in which the cosmos is represented in the form of a complete and interconnected system, the unity of which is maintained ritual order. The highest ideal is prosperity on earth. Religious duty is a mechanical rite.

Metempsychosis is the reincarnation of souls.

Mycenaean Greece - the era of domination of Mycenae (XIV-XII centuries).

Mystagog is the person who led the rites in the mysteries.

Moirai are the goddesses of Destiny.

Maenad is a bacchante, a servant of Dionysus.

Natural philosophy is a philosophical interpretation of the natural whole.

Nebrida - clothes of bacchantes (goat skin).

Nous is the World Mind in the teachings of Anaxagoras.

Ochlocracy - "rule of the mob", a contemptuous name for the extreme Democracy.

Pantheism is the doctrine of the identity of God and the cosmos.

Pythia is a soothsayer of the Delphic sanctuary.

Pluralism is a doctrine that assumes the multiplicity of world principles, the opposite of monism.

Polis is a city-state in Greece.

Syncretism is a mixture of beliefs.

Speculation (philosophical) - the study of truth by a purely rational way.

Strategist - military leader, head of government.

Teleology is the study of expediency in nature.

Theodicy - religious and philosophical doctrine aimed at cognition God and His stewardship of the world, for these truths are available to reason, yet not enlightened by the rays of God. Revelation.

Theosophy is a religious system built on a syncretic based elements borrowed from different religions.

Thyrs is the rod of the bacchante.

Chthonic cultures - cults associated with the gods of the earth and the underground Kingdom.

Eupatrids are a family aristocracy.

Eidos is a mentally intelligible entity (idea) in Plato's philosophy.

Emanation - outflow, outpouring.

- *Entelechy*, Aristotle's philosophical term for unity material, formal, valid and targeted reasons.

Eros, or *Eros*, is the god of love. Mediator between ideas and the world in Plato.

